Catholick Communion

Defended against both Extreams:

AND

UNNECESSARY DIVISION

Confuted, by Reasons against both the *Active* and *Passive* ways of *SEPARATION:*

Occasioned by the Racks and Reproaches of One sort, and the Impatience and Censoriousness of the other; and the Erroneous, tho Confident Writings of Both.

And written in Compassion of a Distracted, Self-tearing People, tho with little hope of any great success.

In THREE PARTS:

I. A Survey of the Unreasonable Defender of Dr. *STILLINGFLEET*, for Separation, pretending to oppose it.

II. Reasons of the Authors censured Communion with the Parish-Churches.

III. The Reasons why Dr. *J.* O's. Twelve Arguments change not his Judgment.

By *RICHARD BAXTER*, a Lover of Love and Peace; and by defending them, displeasing those that labour to destroy them.

Rom. 15. 7. *Receive ye one another as Christ also received us, to the glory of God.*
Rom. 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.*
Psal. 18. 26, 27. *With the froward thou wilt shew thy self froward (or wrestle): For thou wilt save the afflicted people, but wilt bring down high looks.*

LONDON:

Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns* in *Cheapside*, near *Mercers-Chappel.* 1684.

TO THE READER.

IT'S known that Chriſt ſuffered between Two Malefactors, reputed by his Perſecutors the greateſt of the Three: One of them was penitent, and juſtified Chriſt, and reproved the other, who reproached, even dying, him that ſhould have been taken for his only Hope. Ignatius compared the Teeth of the Lions, to the Milſtones, which muſt grind him to be Bread for his Fathers uſe. The two Extreams have been at this unhappy Dividing-work, ſince the Chriſtian Church began to proſper: Diotrephes, and the Jewiſh Impoſers on the one ſide, and the Self-conceited ſeparating Sects on the other, were uſed by Satan to fight againſt Saving Truth and Love. They were foretold by Paul, Acts 20. both that grievous Wolves ſhould enter, and devour the Flocks; and that of their own ſelves ſhould men ariſe, to ſpeak perverſe things, and draw away Diſciples after them. But when Chriſtian Power had lent one Party the Sword, or made it the Executioner of Clergy-wrath, the Church hath ever ſince between two Milſtones, been ground to Meal. There hath indeed been much Differences in their dividing ways. The upper Milſtone hath ſtill been violently active: The nether Milſtone thought it ſelf innocent, becauſe it was paſſive. Even before the Church-Tympanites, many ſcore ſeveral Sects roſe up, that had their ſeveral Societies, ſeparating from the reſt, on pretence of greater Orthodoxneſs and Piety. No two of the Contraries could be in the Right; much leſs all: Therefore all, or all ſave one, did ſeparate for Error. But as Luther ſaith (De Conciliis) theſe Diviſions were but a Play (as at Foot-ball) in compariſon of the Strages, or bloudy deſtructive Diviſions which were made by Patriarchs and Councils of advanced Prelates. If under Heathens, the Novations ſprung up from a Strife, to have their Captain the great Biſhop of Rome; and the Donaniſts from a Strife, to have their Captain the great Biſhop of Carthage, and ſo many other Sects; What wonder, if the Strife of Patriarchs, Metropolitans and Councils, when they were like great Secular Princes, did cut all the Churches into thoſe Shreds

or Schisms, which have continued it's Diseases and Reproach these 1200, if not 1300. years, to this day, unhealed, and unlikely to be healed; four of these Patriarchs condemning Rome, and the Roman Fifth condemning them: As it was said of Saul and David, The Under-sects and Schisms have killed their thousands, and the Uppermost Patriarchal, Conciliary, Tyrannical Schisms, their ten thousands.

Alas, to what a horrid degree of Pravity is Humane Nature fallen! What a scandalous Temptation give Men to the Bruitists, who prefer the Bruits, yea, the wildest before Men? When even the Learned sort, who think themselves so fit to guide all the rest, that none is worthy to Preach Christs Gospel, who dissent from their prescribed Opinions and Ceremonies, are yet unable after 1200. years experience of the Churches, to understand that the terms and ways which have hitherto distracted and torn them, and to this day made them the scorn of the Infidels, and like the Sherds of a broken Pot, are not the only ways and terms of Catholick Union and Communion; which, if any deny, he is unworthy to live in Christian Society. Lord! is there no hope, that the World, at least the Learned part, may be healed of this self-laceration and distraction. If there be no Love and Peace but in Heaven, and with the few that the World abhorreth, O cause us all that are fervent Lovers of Love and Peace, to be more weaned from this earthly Nest of Wasps, and to love and long for the World where Love and Peace are perfected.

I have seen Canons which have ipso facto excommunicated Men (how wise, how holy, how useful, and how many soever) that do but affirm any things in their Church-Offices, Liturgies, Words and Ceremonies, to be at all repugnant to the Word of God; and at once oblige Men to subscribe to an Article, That not only they, but General Councils are fallible. So that I stand amazed to think what Spirit made such Canons, and what such Men thought of themselves, and of Humane Nature, and of the History of all former Ages of the Churches. If they must be acknowledged fallible, and yet all cut off from Christ or from the Church, who say they have any Error, so much as in the said Offices, Forms, Words or Ceremonies, sure they suppose that some miraculous Power so wonderfully over-ruled fallible Men, and therefore should shew us miracles to convince us. For my part, I am far from believing, that I am so secured from Error; and therefore only say, Tho I be an unfit Judge of my Superiors Acts, I would not for all the Riches on Earth, be charged at Gods judgment with the guilt of making and justifying such Canons; much less, with all the Consequents of their Executions.

And because I am unwilling to be guilty of any dividing-errors on the other side, I have here impartially confuted them; telling those that would not have the Authors, or their former Actions so much remembred and blamed as I have done, That God is against their carnal Policies; and that it neither hath prospered, nor will do: And that when Men justifie Sin, or lay it upon God,

he

he will with disdain cast it back upon them. As I thank God, who kept the main Body of the Religious Persons innocent, from the crimes of a few tumified Sectarian Soldiers, who by advantage subdued all the rest, (tho Malignity would ruine them by a false Accusation of such a Guilt), so I will not so much as by Silence, encourage that false Malignant Accusation, nor leave the sober godly People of the Land, under the intimated Suppositions, That they Consented to the Subversion of Civil or Ecclesiastical Order and Governmenment, when they were trod down, and suffered for their Dissent.

But in all Ages and Nations, the Churches that were under the grinding Dividers, have laid more of the blame on the upper Milstone than on the lower; Action and Violence making their Part more notable; bearing more easily the censures and words of such as think Losers may have leave to talk, *than the Stings, Swords and Flames of the elder Sons of* Abaddon Apollyon. *And indeed, in all Ages, the lower Party have been less averse to Peace and Reconciliation; but whoever have got uppermost into uncontroulable Clergy-Domination, have usually disdained and abhorred the Peace-makers. It was King* James *his wisdom to make* Beati Pacifici, *his Motto; and the Disposition and Counsels that are contrary to it, will prove pernicious folly at last. But we have a greater Doctor and Exemplar, even our Saviour and final Judge, who (while some reproach such, and talk and write to bring men from Love, to hate each other), hath said, what in despight of malice he will make good* [Blessed are the Peace-makers, for they shall be called the Children of God, *Matth.* 5. 9].

The

The Contents of the First Part. Dr. *Stillingfleet's* Defender tried.

THe general Character of his Book. p. 1, &c.
He placeth not Communion in any transient Acts, but a fixed permanent State. 4.
Whether Communion and the Church be the same? 5.
Have all the Churches the same Right and Obligation to Communicate with each other? 5.
His Supposition of the World being one Family, &c. p. 7.
His Accusation of Confusion, Mistaking, &c. examined. 8, 9.
Whether Union and Communion be all one, and this be in no transient Acts? 9, 10.
To his Question, What makes the Church One? 10, 11, 12.
Whether that which makes it a Church, make it not One? 13.
His Philosophy opened (for his Pupils) p. 14. when he dare not confute the Boyes common Notions of Physicks, he stands wondering at them, p. 14. As that the Soul is principium motus to the Body. That Union is to Soul and Body, like the Copula in a Proposition. 15.
Whether Christ cannot be to the Church a constitutive Form, as the Soul is to the Body, because he is it's Head? and whether Scripture ascribe not to him such Soul-Relations, as well as to be Head? 15.
His putid intimation that I write for another Head of the Church, than Christ. 17.
Whether the Organized Body be not the constitutive matter of Man, and matter be no part? 17.
More of his fumblings about the term [Organized]. The Dr. cannot understand that forma Corporis and forma Hominis are two things. 18.
A Story of a Leveller, shewing how such Doctors writings have success. 19.
How the Doctors Tutor should in his Youth have taught him to understand what the Churches Union is, wherein it consisteth, and by what it's caused. 21, to 27.
His profest incapacity of applying the similitude of a Copula, pitied. 27.
His palpable untrue Accusation, in the dark. 28.
His confused Communion. 30.
His Schism plainly confuted, That Churches or Persons of separate and opposite Communion, cannot be united to Christ: By three distinctions, 1. Between Communion and Subjection. 2. Between mental and local Separation. 3. Between mental Separation from Essentials, and from meer Accidents or Integral parts. Instances of the famousest Fathers and Churches that have so far separated from each other. 32.
His Whimsey of Two Universal Visible Churches. 33.
What excommunicate persons are cut off from Christ. 35.
Six begg'd Suppositions which these false Accusers of Schism must have. 36.
His kind Concessions, That Rebels and Schismaticks may have the power of Orders, and Officers rightly constituted, Sacraments, and all Essentials of a true Church, except Peace, and Unity, and Catholick Communion (as if Essentials united not). 36.
What Schism is damning, briefly opened. 37.
His Doctrine, [Thas those that believe in Christ, repent of their sins, and lead an holy life in all godliness and honesty —— may yet be excluded from all the ordinary means of salvation, proved false, subverting the Gospel. 37, 38.
His odd Doctrine, That the Divine Spirit is the Principle of Immortality in us, which first giveth life to our Souls, and will at last raise our Bodies; modestly examined, and Reasons

The Contents.

Reasons given for the Immortality of all mens Souls, as well as those that have the Spirit; and that the rest are not annihilated, but have a future life; and that there is a Resurrection of the just and unjust, and an Hell. 39
His Notion, That all Bishops are but one Bishop, because Episcopatus unus est. 42.
Of Independency of Churches. 43.
The word [Unus] *equivocal.* 44.
Whether we may call all those Bishops, who causelesly break Unity, No Catholick Bishops. 44.
More of Catholick Unity of Bishops. His Opinion of the Original of Arch-Bishops. 46.
His charge of Knavery *and* blind Fury, *managed by more and more confusion.* 47.
He denieth the Church to have any one constitutive Regent Head, when it is essential to Christ to be such, and the Church to have such. He confesseth that the Church is no Political Society, as headed by men. 48.
Whether Civil and Church Policy be not the same in genere? 49.
What Principles of Politicks the Dr. should have learnt in his Youth: Nine Points which he should have been taught. p. 51, 52. *Dr.* Parker's *Doctrine.*
The Defenders dishonouring Dr. Stillingfleet, *as if he denied Christ to be a constitutive Regent Head of the Church Visible as such.* p. 53. *How far Christ is such a Visible Head.* 52.
Whether all causeless Separation from any part of the Church, on account of Accidents, or by Opinions, cut off men from the whole Church (with more of his errors confuted) to p. 56.

The Contents of the Second Part. The Reasons of my own Communion with Parish-Churches.

Qu. 1. *Whether men should be compelled to Communion with any Church by corporal Penalties? plainly answered.* p. 1, 2.
Qu. 2. *Whether they who consent to communicate with some Church, may choose their own Pastor or Company; or may by force be confined to their Parish-Priest and Church?* 3.
Qu. 3. *For what Reasons I, and such others, do hear in, and communicate with the Parish-Churches? And whether so to do, be a* sin *or a* duty, *or a thing indifferent?* 6.
The true case and extent of my Judgment herein. 8, 11.
Twenty Four Reasons of my Judgment and Practice, which have still seemed unresistible to my conscience. 12.
The Judgment both of the old Nonconformists and the old Separatists for it, in their own words. 18, 19.
Many Objections answered. 24.
Why I yielded to mens importunity to publish these Reasons at this time. 26.

The Contents of the Third Part; being an Account why the Twelve Arguments, said to be Dr. *J. O's*, do not change my Judgment.

MY Position, and premised History of the matter of Fact. p. 1.
Dr. O's Premises considered, p. 6. *Many mistakes therein manifested.* 11.
His First Argument, from the want of Institution, examined. 12.
His Second Argument. 18.
His Third Argument, p. 30. *And so to the Twelfth.*
Forty Errors proved in them at least.

His laying the ſtreſs of his condemnation, not of ours only, but of all Liturgick Forms on the ill effects of them, conſtrained me in faithfulneſs to the preſent endangered minds of Readers, and alſo to my own conſcience, to ſay ſo much of the ill effects of Separation on the other ſide, as I know will be cenſured by many: But as I have oft done it before (in my Treatiſe of Baptiſm, *my* Gildas Salvianus, *my* Key for Catholicks, Admonition to Mr. *Bagſhaw*, &c.) *I judg it made neceſſary on this occaſion, to repeat ſo much as I have done.*

THE PREFACE.

DID not the Thoughts of a better promised World, afford me Comfort and Relief, the Thoughts of the Case of this so much forsaken Earth, would break my Heart, my Faith and Hope: To see so much of Earth yet Unchristian, and so few of the Christian Nations either in Knowledge, Love or Holiness, answering their Holy Profession, but damning one another, and more themselves: And to see how great a hand the Clergy of almost all Churches, have in this, by notorious, implacable Contention; and to see how little hope there is of a Remedy. If Princes and Patrons chuse Wise, Holy, Peaceable Men in England, *will they do so in* France, Flanders, Spain, *and other Popish Lands? And either there they will expect the same Royal Power; make the Pope and his Agents the Electors, which is worse. And with such, the Love of* Money, Vain-glory, *and* Self-opinion, Worldliness, Pride, *and Ignorant* Error, *will keep up Envy, Strife and Persecution, Confusion, and every Evil Work.*

O how sad is the Case of the Laity, that must hear Men pretending to great Learning and Authority, with raging Confidence damning the Opinions and Persons of each others, and calling to Princes to destroy those that they cannot convince, and that will not take them for their Masters; pretending that subjection to them and all *their ensnaring Laws, is necessary Communion. And with such Confidence do they Write and Talk, that it must be very expert and setled Christians, that can tell who is in the Right; but the Crowd believe them that have most Interest in them, or that speak the last word, or that have greatest Power.*

There is but one way possible *to cure all this (besides wise and godly Princes) which all Peace-makers have still agreed on, Even to* Unite in the Divine Authority and Primitive Simplicity, of Doctrine, Worship and Discipline, *and to bear with others in smaller Matters. (Supposing the Determination of such mutable Circumstances which belong to each Minister*

his Place). Christ hath promised Salvation to all that practically so agree. He hath commanded them all to Love one another, even as themselves; and to receive one another, as Christ received us. Baptism devoting us to the Father, Son, and holy Ghost, then made men Christians and Catholicks. The Creed, the Lords Prayer, Ten Commandments, were thought a sufficient Test, as to the Orthodox Exposition of the Baptismal Covenant. Upon these Terms the Church Formed into Pastors and Flocks, lived in Loving Communion, in the Lords Supper, and in holy Doctrine, Prayers, Praises, and doing good to all they could. The Kingdom, (that is, the Church) of God, and Christs Reign therein, consisteth not in Ceremonies and lesser things, but in Righteousness, Peace, and Joy in the holy Ghost: The Unity necessary hereunto, was that described, Ephes. 4. 3, 4, 5. One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father of all: And the keeping of this Unity was in the Bond of Peace, with all lowliness and meekness, with longsuffering, forbearing one another in Love, v. 2, 3.

These Terms were made for our Love and Communion, by Christ, the Maker of the Church, the Author and Perfecter of our Faith. These Terms are few, sure, plain, possible; as Christs Yoke is easie, and his burden light, and his Commands not grievous: These Terms all Christians are actually agreed and united in. He knows not Mankind, that doth not know, That the ignorance, weakness, and badness of Man is such, as that it is impossible, that all good Christians should unite otherwise, upon things hard, dark, doubtful, and numerous. The Primitive Simplicity, Purity and Love, are the only Terms of Universal Concord in the Church on Earth.

But now by Preachers with wordy confidence, these only healing terms are accused as the way of the most damning Schism. O the subtilty of the Serpent that beguiled Eve! O the folly of Men that will be thus drawn away from the simplicity of Christ, by takeng the only Remedy against Schism, to be the chiefest cause. They have made Associations and Confederacies of Men, to set up New Forms of Churches, Church-Government or Communion, by multitudes of Clergy-Laws or Canons of their own, to be necessary to Ministry and Communion, and consequently to avoid Schism, and consequently to Salvation: By which Arrogancy, and Impositions, and Arbitrary Laws, and Censures thereupon, the Christian World is now almost all broken into Sects, condemning and censuring one another; into Greeks, Muscovites, Armenians, Georgians, Nestorians, Jacobites, Abassines, Maronites, Papists, Protestants, &c. And of all these, the Papists pretend to a Power of Government by Legislation and Judgment over all the Christians on Earth; some placing it in the Pope as chief, some in a Council, or the Colledge of Bishops, as chief; of which, the Pope is the prime Member; most in Pope and Council agreeing. This Sect unchurcheth all Christians, save themselves,

themſelves, and have made ſo many Canon-Laws, as none can underſtand and keep.

Some that yet do not own the Pope, tell us, That yet the Church on Earth is one Political Body, not unified by its Relation to Chriſt, the Head and Form (He is not Viſible enough, ſay the Papiſts, to Head a Church that may be called Viſible): But it is unified by a certain Confederacy of Communion among themſelves, which ſometime they call an Univerſal Government, and ſay, they have power to make Univerſal Laws; and ſometime ſay, It is not One Unifying Government, but One Communion, and yet make Laws which all muſt hold Communion with: They ſay and unſay, and know not what to ſay: They cannot tell us what are the neceſſary terms of that Communion, nor how to know with what Nations and Churches we muſt hold it: But this they agree in, That Chriſt, the Finiſher of our Faith, hath left Faith, Worſhip and Government ſo unfiniſhed, that Biſhops of all the World, or many Nations (they know not who), muſt make us more Laws (and when they will have done, and compleated Religion, no man knows): And that all that will be Chriſtians, muſt on the Terms of theſe Canons, have Communion with them, and refuſe not one thing that they command: And therefore muſt all be learned enough to know, that all that they command is lawful: And if any withdraw for an Oath, or Covenant, or Ceremony, tho he mentally own them as true Churches; or if for diſſent he be excomunicated by them, he muſt worſhip God in no other Aſſembly, but live like an Atheiſt till he be convinced of the Lawfulneſs of their Impoſitions: elſe all that ſo worſhip God are damnable Schiſmaticks, and ſo are all that communicate with them. So that I know but few on Earth that they damn not for breaking their Canons, tho they would keep all the Laws of Chriſt: And every where they that have ſtrength and poſſeſſion, preſume that it is they that muſt thus be the Standers and Rulers of all others about them. It is an utter Maze which they make the Terms of catholick communion, and conſequently of Salvation, inſtead of the few plain, certain things which Chriſt made neceſſary. We can get but few of the vulgar to underſtand the ſenſe of Baptiſm, the Creed, Lords Prayer, and Ten Commandments; And our churches are much made up of ſuch, and our Pariſhes have too many Sadduces, Infidels and Hobbiſts; yet all muſt be ſuppoſed to know, 1. That all the Biſhops and Prieſts are truly called and authorized (when few know what maketh them Paſtors indeed). 2. And that all their words, ceremonies and impoſitions, are not repugnant to God's Word. 3. And that all are to be avoided whom their Canons and Lay-civilians excommunicate. 4. That it is a company of true Biſhops and Churches in other Nations, whoſe communion they own. 5. That all are Schiſmaticks that they ſo judg, and their churches no true churches of Chriſt.

Christ. 6. *That all that communicate not with them, are cut off from Christ, being guilty of Schism, which is as damning as Adultery and Murder.* 7. *That Rulers should use such*——*I need not tell you how. All this every ignorant person must have Learning enough to know, or else take it on their words, and so trust them in the dark with their salvation. For my part, I have not knowledg enough to make me capable of their communion in this sence, tho I constantly joyn with them in Worship,, and oft in Sacrament, and tho I peaceably submit to all their Courts, Dioceſans, and Lay-Key-bearers, and canonical Executions, which I cannot approve: And yet while many that take them for no lawful Pastors, submit to the Magistrates command in joyning corporally with them: mental Separatists are local communicants, and mental communicants that prefer what they judg better without unchurching them, are counted Separatists. Because I abhor confining the church of Christ to a Sect, and will not renounce love and communion with all true Christians on Earth for a Sect, I here offer their Reasons and mine to tryal.*

A Survey of the Reply to Mr. Humphrey, *and my Self; called A* Vindication, *&c. of Dr.* Stillingfleet.

§ 1. HAving lately read ſix or ſeven Caſuiſts, that perſwaded Men to Communion with the Pariſh Churches; I found in them many ſober diſcourſes, worthy to be read by thoſe that are inclined to a faulty alienation; and I perſwaded ſome ſuch to read them, as being obliged to hear what both ſides can ſay, if they will eſcape partiality and error. Though I find very few ſuch Writers that ſeem to be acquainted with the true caſe of Non-Conformiſts, but much ſtrangers to it, while they diſſwade men from it. But ſome of them I found are not content to perſwade men to Communion with their Party, to which they find it advantageous to appropriate the name of *The Church of* England, (unjuſtly) unleſs they alſo perſwade them from Communion with all others in the land that be not of their Mind and Party. And they conclude,

1. *If it be lawful to hear and Communicate with us once, it is lawful to do it conſtantly.*

2. *And if it be lawful to Communicate with us, it is unlawful to Communicate with the Non-conformiſts.*

§ 2. One would think, this task ſhould ſignifie groſs Schiſm in theſe men, as well as in other Sects, that ſay, We are the only true Church, and it's unlawful to Communicate with any but us: So did the *Donatiſts*, and moſt Sects of old; and every Sect uſually that got uppermoſt by the Emperors countenance, called themſelves the *Catholick Church*, and their Communion the Catholick and only lawful Communion: So did the *Arians*, and ſo did the *Acacians*, and *Semi-arians*; and ſo did the *Neſtorians* a little while, and the *Eutychians* long; and ſo did the *Monothelites*, and the *Phantaſiaſts*, and the Image-adorers, and ſuch like. And ſo do the *Papiſts*; and ſome ſay, That ſome *Anabaptiſts* have come to that; but I have not met with them.

§ 3. But though little Sects for this uſe ſome appearance of Scripture-reaſon (as the *Anabaptiſts*, that ſay, The unbaptized are no Church-Members: but you are all unbaptized, *&c.*) yet there are few *big Sects*, but *worldly advantage*, and *cheating Words and Names*, are the ſtrength of their

Cauſe, by which they do more than by any ſober ſhew of reaſon. The aſſumed names [of the *Church*, and *Catholicks*, and *Ancient*] and the Names of *Hereticks*, and *Schiſmaticks*, and *Lutherans*, and *Calviniſts*, and *Noveliſts*, falſly impoſed on their *Adverſaries*, next to the *Sword* and *Flames*, are the Engines of the Popiſh Sect, by which they defend their Separation from all other Chriſtians in the World. And ſuch uſe the groſs Schiſmatical parts do make of the names of [*The Church of England*, and *Catholick Communion*] appropriated to themſelves, and the names of *Seperatiſts* and *Schiſmaticks* impoſed arbitrarily on others: Next to the Sword, this is their chief proof, That men are *Separatiſts*, if they will not ſeparate from all ſave them, and ſuch as they.

§ 3. Among all the Caſuiſts, I found none abound with this ſort of Logick, ſo much as the *Reſolver of three Caſes about Church-Communion*] which when I had read, I am ſo much againſt Separation, that I thought meet to joyn with the reſt of the Caſuiſts, who unite againſt Schiſm, ſo far as to diſſwade Men from this Man's (and *Mr.* Dodwells) extraordnary Schiſmatical Doctrine.

§ 4. But when I had written a juſt Confutation of him, hearing by fame who he is, I thought it my duty before I publiſht it, to ſee the Book which he wrote againſt Mr. *Humphrey*, and Me; becauſe he may perhaps be there more intelligible; (for I had never before ſeen it, and would not ſeek it, becauſe I would not tempt my ſelf to a work which I have ſo little pleaſure in, as is the confutation of ſuch men). But when I had read it, I found the Author a great deal ſounder in his opinions than in his words, and than he was repreſented to me to be: There is a great deal that's good and worthy the reading in his Book, when he doth but keep off from his Schiſmatical cauſe. He handſomely openeth ſome Doctrinals, and ſo fairly alloweth forbearance of others in Doctrinal differences, that were he as Catholick and equal in his opinion about Government, and that which he calleth *Catholick Communion*, he would be againſt Schiſm a Catholick indeed. He doth fairly diſclaim even Archbiſhop *Bramhall*'s conceſſion to the Papiſts: And he handſomely confuteth Mr. *Dodwell*, and maintaineth the validity of Sacraments, and the duty of our Communion with the foreign Churches that have no Biſhops, and juſtifieth the Church of *England* that hath ſtill owned Communion with them: He hath proved the no neceſſity of continued Succeſſive ordination by Biſhops: He hath defended the Independency of *Dioceſan* Churches in point of Government; and that one Church hath not proper Governing Power over another, but only an obligation to Communion, of which more anon.

§ 5. But I muſt ſay, That though he hath a ſmooth and handſom Stile for an Orator; either He, or I, (which of us I am no fit Judge) is ſo wo-

wofully defective in Logick, and Politicks, that of these Subjects one of us is utterly unfit for a strict dispute, not knowing the usual Sense of ordinary terms, nor explaining them aright, nor seeming to know what a true Definition is; nor proceeding in any Scholar-like method: But that little explication of Terms which he giveth, is usually near the end of the Book, when a confused dispute before, hath tended but to seduce: which ever of us it is, that is in the fault, it's a great wrong to the Reader: And if it be he, I find no likelihood that any should cure him but himself, or some one that he hath a very high opinion of: For when his mistakes are discovered, the substance of his Answer, is a haughty ignorant scorn at the discovery. Had he happily learnt to *Explain*, *Define*, and *Distinguish*, and *Methodize*, when he was young enough to submit to his Tutor, it had been well for him: But it being now to be learnt, when he is a Doctor, and such a Doctor, *Scorning and ignorant Wrangling* will take the place of necessary Learning.

§ 6. This I must tell the Reader, That the Man speaketh so much worse than he seemeth (by after Contradictions) to think, and hath so little Skill in exact expressing the matter, or his mind, that I can scarce ever pretend with any confidence to know his meaning: For when he hath said worst, and is confuted, he comes over it again, and scorneth us for misunderstanding him, and tells us, that he meant as we do: So that it is his *Words* that I only undertake to confute, and not his meaning, till I am better able to say, that I know it. Nor would I think it a work beseeming me, to write a Book to tell the World, how unskilful this man is in speaking intelligibly and aptly, if I did not find that others are seduced, by receiving his words in the usual sence of such, not knowing that he meaneth not as he speaketh: So far as he meaneth well, I think I am his Friend, in perswading people to be of his mind, and to believe what he thinks, and not what he saith. And if he hold on his way, and fall not out with the Truth for my sake, I am in hope that the effect also of this Survey will be, that in the next he will renounce all his Errors, save the terms, and will say, that he meant as I did: And then, if he do rail and scorn at me only as misunderstanding him, I can bear it.

§ 7. Nor should I think it a Duty (in my condition), to save Readers from his *real errors*, were it not that they notoriously tend to perswade the Land to think of Thousands of the faithfullest Christians that I know, as damnable intollerable Schismaticks, guilty of the sin that will damn them, as soon as Adultery and Murder; and consequently to call Men to hate them as such, and to proceed in silencing, ruining and imprisoning them; which is to tell all them that do so, that they do well; which if it should prove otherwise, who can express the greatness of his sin against the Souls of one party, and the Lives, Estate, and Ministry of the other?

§ 8. His

§ 8. His ſcorn, *p.* 11, 12. for my purpoſe to have medled with ſuch Men in the Cauſe of Conformity no more, ſeems ſome invitation to me to prevent the like. But the foreſaid Motives are far greater.

P. 35, 36. While he over and over repeated the confuſed words of [*One Communion*], which muſt excuſe us from Schiſm, as dangerous as Murder; and we that live among Men that uſe to diſtinguiſh *Union* from *Communion*; and know that *Communion*, yea, and *Union* too, hath a Multitude of degrees, and our deſire was, that he would but explain in what he fixt it, that we might underſtand his accuſation; he tells us, that he *did not place this Communion in any tranſient Acts, but in a fixed permanent ſtate.*

Anſ. But 1. Taking the Biſhops for true authoriſed Paſtors, and the Church for a true Church, are tranſient acts. Believing in Chriſt, and repenting of ſin, are tranſient acts, *quoad objectum*, tho *immanent quoad ſubjectum & effectum.* Baptiſm, and Profeſſion of Chriſtianity, and of love and obedience to others, are tranſient, both *quoad objectum & effectum.* Coming to Church, communicating, obeying Biſhops, and departing from Schiſmaticks, are tranſient in both reſpects. You ſee, that by [*Catholick Communion*] the Doctor meaneth none of all theſe.

2. What meaneth he then [*a fixed permanent ſtate*]? But 1. Which Predicament can you conjecture that word [*ſtate*] is in? It's commonly applied to *Relation, Quality, and Scite and Place.* Theſe latter I am confident he meaneth not. If he mean *Quality*, it is *Diſpoſition* or *Habit ſure:* But thoſe come by Acts; and he tells us not what he meaneth, nor is it probable that this is it. *Relation* is moſt likely to be that [*fixed ſtate*] which is indeed the true form of a *Church* and a *Church-Member* (and, ſaith *Durandus*, is meant by Baptiſm's *indelible Character*).

Suppoſing this his meaning, 2. Are not *tranſient acts the fundamentum of this Relation*, as verily as of Paternity, Marriage-Relation? *&c.* is any Man a Church-Member, or Chriſtian, but by the tranſient acts of Baptiſm, Profeſſion, Covenanting, *&c.*? And do you define a Relation without the *Fundamentum*?

3. But if Relation be all, wherein lieth our damning Schiſm? We profeſs Catholick Communion then ſomewhat more than you do: For as we profeſs the ſame *Relation* that you do to Jeſus Chriſt, ſo we profeſs our Relation of Fellow-Members to all his Body, even to thoſe that in ſuch Matters depart from each others; and if I can underſtand you, to the greateſt part of Chriſt's Church on Earth, which you damn as Rebels. This is our profeſt *Relation:* If you can diſprove it, do.

§ 9. He

§ 9. He adds, '[*I conclude, it's ſufficient to let you underſtand what the Ancients meant by Chriſtian-Communion, which in a large Notion ſignifies the Chriſtian Church or Society, which is called Communion, from Communication, which all the Members of it had with each other. The plain and obvious ſenſe is, All the Churches of the World are but one Church or Society, and have the ſame right, and the ſame obligation on them to communicate with each other; for the ſake of which, Chriſtian Churches are inſtituted, as the members of a particular Church are*].

Anſ. 1. Such *large Notions* may be ſufficient to you, but they ſignifie little more than *noiſe* to me. Here we are told, that by [*Communion*] he meaneth [*the Church*]: And ſo when we read of [*Communion with the Church*], it meaneth [*the Church with the Church*]; and [*Church-Communion*] are Two Synonimal words, and ſignifie [*Church, Church*]. And in the Creed (*the Catholick Church and Communion of Saints*] is a Tautology.

2. But the Church is called [*Communion*] from [*Communication*]: And is *Communication* no tranſient act, but a *fixed ſtate*?

3. If the plain ſenſe be, That *all Churches in the World are one Church* (as parts in the whole), who differs from you in that? We are all then of one Catholick Communion, and ſhall believe that all true Chriſtians are of one Church, till the Excommunicators better diſprove it.

4. But have [*all the ſame right and obligation to communicate with each other*]? 1. All do actually communicate with each other, 1. In their Union with, and Relation to our Saviour and Head. 2. And in having one holy Spirit. 3. Being the adopted children of one God. 4. Being of that one body formally related to Chriſt. 5. Believing in the ſame God and Father, Saviour and holy Spirit. And 6. Conſenting to the ſame Baptiſmal Covenant. 7. Having the ſame hope of everlaſting life. Theſe are the Inſtances of Chriſtian Union and Communion, in *Eph.* 4. 3, 4, 5, 6. And 8. They have alſo Communion in the ſame common benefits, Pardon and Juſtification, and right to life. 9. And beſides all this, when they may be had, they have Communion in the ſame *ſpecies* of neceſſary worſhip; the uſe of the ſame Goſpel, and Sacred Scriptures, and Creed, of the ſame ſort of Euchariſtical Sacrament, and Prayer, and Praiſe and Thankſgiving, in all parts of abſolute neceſſity; and holy Aſſemblies to that end, conſiſting of ſeveral Paſtors with their Flocks. 10. Yea, and all true Chriſtians love one another as ſuch, and live in ſincere (tho imperfect) obedience to the ſame holy Laws of Chriſt. In all this all Chriſtians have Communion.

2. And

2. And all have *right* to such measures of *Local Communion*, where they come, as they are in a more immediate capacity of.

3. And all are *obliged* to exercise so much *Mental and Local Communion* as is necessary to edification, and to the exercise of Christian love and peace, besides what is forementioned.

But yet, 1. All Churches on Earth are separate by distance, as to Local Communion.

2. No Two Churches, or Men on Earth, are perfectly united as to *Mental Communion*. There are Multitudes of degrees of differences in this.

3. There are very many just causes of diversifying Local Communion in the same City, Dioceſs or other Precincts; and of diversifying individual Pastoral Relation, and single (proper) Church-Communion. Diversity of Languages is a cause that no man can deny. The excessive Magnitude of a Church (that is, the Multitude of Persons) is another. Suppose that I were first and alone made Pastor of a Church in *Mexico* or *Quinsay*, and I am not able to do the work of a Pastor for a Thousand Souls; I get the help of Three or Four Presbyters and Deacons; and we all are utterly unable to do the Pastoral work for Four Thousand; may Four Thousand, or Forty Thousand more claim of me the performance of the Pastoral Office? Am I bound to undertake Tenfold more than I am able to perform? Then Men may not only enslave me, but damn me at their pleasure, and pretend their right to Communion with me. If you say I am bound to multiply Presbyters in the same Church to sufficiency: I answer, 1. What if I can neither have Men nor Maintenance? 2. What if I think that when the Multitude is so great that I cannot know them, nor they ever speak with me, or know one another any more than Men of several Countreys, that I ought not to undertake a personal oversight of them, but perswade them to associate in Churches capable of such overſight? It's no breach of Charity for one School-Master or Physician to refuse a personal Relation, as School-Master to Five Hundred Schools, or Physician to all the City, or Five Hundred Hospitals (tho he have *Apothecaries* or others under him). No Man hath *right* to more of my labour than I am able to perform. If I be a Bishop, and bound to hear and try the Causes of all that ought to come under Church-Censure in a whole Dioceſs, and am certain that I am unable to do this to One of an Hundred, who can claim a right to that or more?

4. But out of this his Doctrine, I gather, That if all the Christian World have *right* to communicate with me upon occasion, 1. Sure there is some difference between *occasional and fixed Local Communion*. 2. And surely if I refuse any that would communicate on common necessary

ceſſary terms, becauſe they will not break the Cuſtom of their ſeveral Countries, and communicate with me in doubted unneceſſary things, I wrong all the Chriſtian World, and am to them a Schiſmatick: Much more if I preſume to Excommunicate every Stranger that cometh into my Precincts, and herein differs from me, as you do us: and moſt of all if I impoſe many ſinful terms of Communion on him.

All Chriſtians are bound to hold Communion in Chriſtianity, and in all things neceſſary to the common Communion of them all; and to extend this alſo to as many Integrals as they can reach: But there are Multitudes of things in which they are not bound to have Communion; much leſs as neceſſary to ſalvation.

§ 10. *p.* 36. We have all explained by an odd ſuppoſition, *viz.* '*Suppoſe* '*the whole World were one Family, or one Kingdom, in which every man,* '*according to his rank and ſtation, enjoys equal Priviledges, the neceſſity* '*of Affairs would require that Men ſhould live in diſtinct Houſes and* '*Countries* ——*But yet if every Man enjoyed the ſame Liberty and Pri-* '*viledges wherever he went, as he now does in his own Houſe and Coun-* '*trey, the whole World would be but one great Family, or univerſal King-* '*dom.*

Anſ. 1. The whole World is one great Kingdom of God, as verily as the Church is the Church of Chriſt: And yet we Non-Conformiſts think that every Man in it (no, nor every Saint) hath not right to be King of *England*, nor a Judg in our Courts, nor Lord Mayor of *London*, nor ſo much as a Freeman in any City. And we think that the Church hath no more one ſubordinate univerſal Soveraign, than the World. And that therefore the caſe, in point of univerſal privilegd, is not by this ſimilitude well explained.

2. Your odd ſuppoſition of the World being one Family, either ſuppoſeth one Husband to all the Wives in the World, and one Father to all the Children in the World; or elſe that all diſtinct Husbands, Wives, Children and Servants, are in this one Family. In the firſt ſuppoſition I may ſuppoſe that you take him to be more than a Man that can be an Husband to all the Women, and a Father to all the Children on Earth: And therefore if his Wiſdom be equal to ſuch a greatneſs, he muſt be no Fool. And if ſo, whi'e Men are his Family, he will order and govern them as Men; and then they will be diſtributed into ſubordinate Families, Cities and Kingdoms, as now they are. But if you ſuppoſe many Husbands and Fathers, our Opinion is, that Husbands and Wives ſhould not be common, nor Parents and Children. Nay, which way ever you take, that Childrens Food, Rayment and Portions ſhould not be common: Nor could any come from *India*, and claim a Lordſhip

a Lordſhip or Lands in *England*, as a Member of the Family. Fathers diſtribute unequally, as their Will and Wiſdom, and their Childrens fitneſs, are diverſifying Cauſes. Even in a Colledg one cannot claim anothers Chamber, Books, Cloaths or Food. One would think by your ſcourge for Non-Conformiſts, that you were no Leveller, nor againſt fatherly juſtice, and inequality of right and diſtribution. Even they that come to your Church, cannot ſo much as claim equal right in Seats.

And verily if all the World that will come to you, may claim equal Paſtoral overſight from you, or any Biſhop, your equality muſt be like his to the Beggars, that gave nothing to any, that he might ſerve them all alike.

§ 11. P. 38, 39, *&c.* he ſaith, [*He can hardly be ſo charitable to me, as not to believe that I wilfully miſtook him, it being impoſſible for any man of common ſenſe who ever read him,—to miſtake his Catholick Communion for ſome tranſient acts*].

Anſ. Reader, it's hard terms that theſe Men hold us to. I was loath to judg him ſo void of common Senſe, or uſe of Words, as to talk of *Catholick Communion* which was in no tranſient acts: But for the future, rather than forfeit common ſenſe, or be wilful, I will believe him, that by Catholick Communion he meaneth Union, and that he meaneth neither Baptiſm, nor profeſſion of Chriſtianity, nor owning any Article of Faith, nor owning Biſhops, nor any Church-order or Worſhip of God. But do not unſay all this again, and call us all to nought for believing you.

§ 12. But he ſaith, [*Upon a ſtricter examination he finds me blundered and confounded about the Notion of Unity———This Unity I term Union.*

Anſ. The Doctor will grow over-critical if he hold on, if he mean this as part of my *blundering and confuſion*: But it is but *Grammar* that I am ignorant of: I confeſs my ignorance: I thought that [*Unio*] had Two ſignifications; one active, for that act of uniting which maketh *One* of *Two*; and that alſo Twofold: 1. To unite efficiently: 2. To unite conſtitutively: And the other as ſignifying the ſame with *Unity* cauſed. And I thought that *Unitas* had ordinarily ſignified by a more abſtract word, the ſame *Oneneſs* as *Unio*, in the latter ſenſe; and ſometimes abuſively, active Union. But I am ready to learn better.

§ 13. But ſaith he, '[*He underſtands it of our Union to Chriſt, not of* ' *the Unity or Oneneſs of the Chriſtian Church.*

Anſ.

Anſ. The beſt is, he ſaveth me from unmannerly telling you that he ſpeaketh falſly, by confeſſing the falſhood in the very terms of accuſation: For if he dare ſay, that it is no Church-Union to be all United to one Chriſt in our common Chriſtianity, he is a very falſe Teacher.

§ 14. *P.* 39. Repeating my words, he tells you, I *miſconſtrue both terms*: But you are beſt take it on his word. And he feigneth, that I do, or muſt infer [*ergo, the Unity of the Catholick Church doth not conſiſt in being one Body, and Society, and Communion of Chriſtians*: Whereas I infer the clear contrary, That *it doth conſiſt in one ſuch body*, it's Union with Chriſt making it ſuch an one.

Yet here he addeth, [*If this be to write controverſies, we may as well lay wagers, and caſt lots for major, minor, and concluſion*: Which words truly tell you what the Doctor's Logical ſtrength is; like the Woman that told the Doctor, that ſhe could make her hungry Pig cry with better Logick than all the Doctors in the Univerſity did diſpute. And could not a *Quaker* ſay as much?

§ 15. *P.* 41, 42. He ſeemeth ſerious in asking me, *How the Catholick Church is united in one Body, ſo as to be one Church*? And when I tell him, *how many ſorts of Union there are*; he ſaith, *he cares not how many ſorts there are, ſo I will tell him what the Unity of the Catholick Church is.*]

Anſ. He maketh me think of the Man's Anſwer to the *Phariſee*, John 9. *I have told you, and you heard not.* Would you hear it again? If you would know what *Unity* is, *in uno*, which is *affectio entis*, I muſt again ſend you to *Schibler*, or *Suarez*, or ſome ſuch Tutor; for I am not meet to tutor you. If you would know in what this Unity conſiſteth, I have told you before, and oft.

§ 16. But tho this Doctor uſe it not, we uſe firſt to enquire whether the Controverſie be *de nomine*, or *de re*: And 1. If I ſatisfie him what maketh the Church to be One, will he grant, that if we agree in that Union, we are in *Catholick Communion*? If he will, we ſhall ſoon be Friends, and no Schiſmaticks, at leaſt with any that knows what *Unity* is. If he will not, doth he not all this while abuſe his Reader, when he ſo hotly damneth us for want of *Catholick Communion*, and tells us, that he meaneth *Unity*, and chargeth me with *wilfulneſs* or *nonſenſe*, if I think that he meaneth any tranſient act.

But 1. *De nomine*, I will once more tell him why I diſtinguiſh *Unity* and *Communion*, and think he ſhould have done ſo too.

Words in Diſpute are to be uſed in the ſenſe that Men of the Profeſſion which the Subject moſt belongs to, uſe them, unleſs otherwiſe explained. But Men that write of *Logick*, *Metaphyſicks*, *Phyſicks* and *Politicks*,

uſe to diſtinguiſh *Unity* from *Communion* ſo far, as that uſually *Communion* preſuppoſeth *Unity*, *ſecundum quid*, and ever includeth ſome tranſient Acts, when *Unity* is but the denomination of *Ens qua Unum.*

I hope I may take the Language of our *Creed* to be ſo tollerable, as that it is not neceſſary to ſalvation to condemn it. Κοινωνία τ̃ ἁγίων, is by the Church of *England* [which I hope is no damned Schiſmatical Sect] tranſlated [*the Communion of Saints*]. That by [*Communion*] they mean ſome *tranſient Acts*, and not meer Union, all Expoſitors that ever I read among them ſhew, (as do all the Fathers, and all Forreign Interpreters that I have read). At leaſt, methinks he ſhould not diſdain to learn his *Grammar* again of Dr. *Hammond* and Dr. *Heylin.*

I remember not that ever I read ἑνότης tranſlated *Communion.* Indeed *Eph.* 4. 3. Σπουδάζοντες τηρεῖν τὴν ἑνότητα, expreſſeth *Communion* in tranſient acts; but bare *Unity* doth not: But Communion muſt maintain it, ἐν συνδέσμῳ, as in the bond of peace. King *James* ſo liked Biſhop *Uſher*'s Sermon on that Text, that a Knight then near him, told me, that when by his winking poſture, the Courtiers thought he had been aſleep, at the end of the Sermon he ſpake aloud, *This is the Religion that I will live and die in* (or to that ſenſe). The regardful reading of conſenting learned Commentators on *Eph.* 3. 4, 5, 6, 7. Verſes, might have quenched this firebrand.

Indeed I believe with *Beza*, that they who tranſlate Κοινωνία by meer *participation*, ſay too little: For it is not all participation which is the *Communion* which many Texts expreſs; but ſuch a participation as connoteth an Union in *quibuſdam:* For *Union* abſolute and ſimple, is uncapable of *Communion*, except with ſome other thing, having no parts.

1 *John* 1. 6, 7. we are ſaid to have Κοινωνίαν with God and with Chriſt, (or one another). I find no Expoſitor that taketh this for meer Union: Some call it *Partnerſhip*, ſome *Society*, ſome *Friendſhip*, others *Communion*; but all take it to include *tranſient acts.* Dr. *Hammond* goeth ſo far from this Doctor, that he will have Κοινωνία almoſt every where in the *New Teſtament* to ſignifie *Communication* by *tranſient acts:* Yea, he goeth ſo far from his Friend *Grotius*, who placeth it in the exerciſe of *Friendſhip*, that he ſaith, [*It is appliable to Friendſhip or Society, no otherwiſe than to knowledge, or any thing elſe*]. So he expoundeth *Rom.* 15. 26. 2 *Cor.* 8. 4. 2 *Cor.* 9. 13. *Phil.* 1. 5. *Heb.* 13. 16. *Phil.* 6. and the Creed. Tho for my part, I doubt not but the [Κοινωνία Ἰησ̃ Χριστ̃], 1 *Cor.* 1. 9. and the Κοινωνία πνεύματος, *Phil.* 2. 1. and the Κοινωνία τ̃ αἵματος τ̃ Χριστ̃, and τ̃ σώματος, 1 *Cor.* 10. 16, *&c.* do ſignifie ſuch a participation of

of that which is common to them all, as implieth and connoteth that *Unity* which is the thing ſignified in this *Communion*, tho it includes tranſient acts.

II. I ſhould now again anſwer his queſtion *de re*: *What makes all theſe Churches one*? But he ſtops me with a profeſſion that he will not be to me intelligible, and complaineth that I am unintelligible to him: So that we ſeem *Barbarians*, or Men of ſtrange Languages in diſputing with one another: And it would be no edifying work for any to hear, *e. g.* a *Dutch-man* and a *Spaniard* diſpute in their ſeveral Tongues, not underſtanding one another.

When I diſtinguiſht of [*unifying the Church, and uniting a ſingle Member to it*], he tells me, That he [*'ſuppoſeth the particular Churches 'formed, and particular Chriſtians united to them, and only enquireth how they are one Church*], and ſaith, my *diſtinction* is to *prevent underſtanding* (which his confuſion promoteth). And when I diſtinguiſh *between Union in eſſential parts, and in integral parts, and in accidents* (without which diſtinction, no true ſatisfaction can be given to the Queriſt), he ſaith, [*He perceiveth that we ſhall never come to the buſineſs: for he did not enquire wherein the Eſſence of a Church conſiſts, or what degrees of Communion are more or leſs neceſſary to its being,—— but how a thouſand Churches become one Church?*

Anſ. Which words are to me as unintelligible as any Nonſence. Doth any thing make it *One Church* but that which maketh it *A Church*? Doth not that which maketh it *eus exiſtens*, make it *Unum*? Doth not the word [*Church*] name its *Eſſence*? If he ask me, how the *parts of Man come to make One Man*? Who would think but he meant either *One Man eſſential*, or elſe improperly, *One entire Man*? And what Anſwer would any give but this? If your [*how*] mean *what was the efficient cauſe, it's God and the Generators:* If you mean, [*what are the conſtitutive cauſes*]? They are Soul and Body *united*, that *make a Man in Eſſence*; and the integrating parts united, that make him an *entire Man.*

O! but ſaith our Doctor, I ask not *wherein the Eſſence of the Church conſiſts*? *Anſ.* Then you ask not what maketh it One in *conſtitution*: What then do you mean, unleſs it be the *efficient cauſe*, which no Man would think you meant that read the reſt of your Book? For my part, I deſpair of knowing what you mean, till you have better learned to ſpeak.

But this ſeemeth to imply, that we are agreed of the *conſtitutive* Cauſes of the *One Catholick Church*; and our diſagreement were of the *Efficient.* If that be it, I'le tell you what maketh the Church *One* efficiently: 1. God maketh Man to be Man, and ſo capable matter. 2. God gave Chriſt to be the Mediator and Head. 3. God made (by Chriſt)

the Covenant of Grace, by which, as by a Law and Gift, he determineth of the Conditions of Church-Relation and Benefits, and commandeth Man's belief and consent, and professeth his own acceptance of such consenters. 4. His Ministers and Word perswade Men to believe and consent. 5. His Spirit efficiently causeth Men to believe and consent. 6. At that time God's conditional grant becometh actual, and giveth them actually a right and relation to Christ and his Benefits. 7. Thereupon Christ's Ministers solemnize this Covenant, declaring God's acceptance; and by Baptism, investing the person in the visible possession of his relation to Christ and all his Members, the person professing his believing, which maketh it a mutual Covenant (the Parent doing it for Infants).

These Seven Acts go to make up the total efficient Cause of the Churches Essence and Unity, and each Members Union therein. And if you exclude any one of them, you will be a false Teacher. Is there any room here for a Controversie among Christians? The Father, the Son, the Holy Ghost, the Covenant and Law, the Consenter, the Minister and Baptism, all make up the efficient Cause of the Churches Essence. And that which maketh it *a Church*, maketh it *One Church*: As that which maketh it an *House*, a *Ship*, a *Family*, a *School*, a *Kingdom*, maketh it thereby *One House*, *One Ship*, *One Family*, &c. for *eus & unun convertuntur*.

§ 17. But tho his Question [*How*] (that ambiguous Syllable), enquire not of the Churches Essence (and of what, who knows?) yet *p.* 43. he ventures to enquire of it, upon my words, [*it is only essential to the Church, that there be an organized Body of Pastors and People united to Christ, the Head*], saith he, [*Here I agree with Mr.* B. *if he would add One Body; for that is the thing in dispute, Whether Christ have one or a thousand bodies*].

Ans. I pray you remember this happy agreement, that we agree of the Churches Essence. But is not [*A Body*] the Singular Number? If I say, that a man is *corpus organicum*, and a *rational soul united*, do I need to put in [*One Body*, or *One Soul*], while *unum* is *entis inseparabilis affectio?* Good Doctor, why must not *Verum* and *Bonum* be named with every *eus* in a definition, as well as *Unum?* Can it be a *Body*, and not *One Body?* O! what a Jest will School-boys make of us for such disputing?

3. But the pretended disagreement is much worse asserted. Is that the Controversie, *Whether Christ have One Body, or a Thousand?* Would you make men believe that we *deny* the Unity of the Universal Church? If you would, prove it, or blush. 2. Do you your self deny the being of Thousands of particular Churches, which are parts of the Universal? When you

you have ſeemed long to do it, you come again and confeſs ſuch Churches, and condemn us as ſeparating from them. 3. Is the Controverſie whether theſe ſingle Churches, *de nomine*, may be called ſo *many Bodies of Chriſt*? 1. Name the men that ſo call them, and prove it, or confeſs your ſelf a falſe Accuſer. 2. If they did, an *unfit Name* is not an error, *de re*. I never heard man ſo ſpeak. We ſay, that the word [*Church*] uſed for the [*Uniuerſal*] and the [*Particular*], is not *univocally* uſed, but *analogically*, *expenuriâ nominum*. As oft the *whole* and *part* have one Name. We ſay, that as an hundred Cities and Counties may make one Kingdom, and were they all equivocally called Republicks, or Kingdoms, it would be no change in the Doctrine: All the Chriſtian World *call the univerſal* and the *particulars* by the name of [*Church*]. And yet, if to help us out of the Equivocation, you will invent a better Name, and get men to conſent to it (not reprehending the Scripture-uſe), we will hearken to you. But as One Kingdom is individuate by One King, and yet ſubordinate Societies may have ſubordinate individuating Heads; ſo is it here. And it's groſly unfit to ſay *Chriſt hath many Bodies*, tho he have many *Churches in one*; as the King hath many Cities, but one Kingdom here.

But he adds, [*If but One, how do all the Chriſtians in the World make up that one Body*]?

[*How*] muſt not be explained: If by [*how*] he meant [*by what efficiency*], I have told you: If it mean by what *conſtitutive* Cauſes, it is [*by Form and Matter united*]: If it be any *Mode* that you mean, vouchſafe to tell us what.

§ 18. *P.* 43. he goes on thus (*reciting ſome of my words*), ['*In this* '*definition Chriſt only is the ſupreme conſtitutive* ſumma poteſtas, *or regent* '*part. The organized body of Paſtors and People, is the* pars ſubdita: *and* '*the Union of Chriſt and that body, maketh it a Church*]. (And ſaith he) '*This is very well*: *But the main doubt ſtill remains untouched*; *What is it that* '*makes all the Chriſtian Paſtors and People in the World to be but One* '*Church*]?

Anſ. Contra negantem principia non eſt diſputandum. This intimateth, that *eus & unum non convertuntur*: And that beſides that which maketh it a Church, ſomewhat elſe muſt go to make it one.

Whether your obſtinate equivocation in the word [*make*], ſhall be by you expounded of the *efficient* or *conſtitutive cauſes*, in this it's all one: That which maketh it a Church, doth thereby, without any more cauſality, make it *one Church*.

This

This is as if he ſaid, We are agreed what maketh a Man, an Houſe, a City, a Book, *&c.* but we agree not what maketh him *One Man*; and ſo of the reſt: Nothing but that which maketh him *a Man*, and cauſeth the exiſting Eſſence: Matter and Form united conſtitutively: And efficiently, all that which cauſeth *Matter*, and its *Diſpoſition* (which *Ariſtotle* calls Privation), and *Form*, and *their Union*.

But, Reader, it's ſo hard to underſtand ſuch a Speaker, that we muſt ſift every doubtful word, leſt he come again, and ſay we wilfully miſtake him. Who knows but the Doctor hath a *Cothurnus* in the word [*but*], and the queſtion be, *What maketh this the only Church*? or that God hath *no other but one*? As if the queſtion were, What made *Adam* at firſt the only man in the World? or the *Iſraelites* the only peculiar Nation? I anſwer, Nothing in *Adam*, nothing in *Iſrael*; and ſo nothing in the Church can be the cauſe of Nothing: No Man, no Nation, no Church ſpeak Nothing: Not to make another, is nothing; but the words are a meer Negation: And Nothing hath no Cauſe. What is the Cauſe that there is not another Sun? Why, Nothing hath no Cauſe: But if we muſt give any other Anſwer, it muſt be only by calling the Negation of a Cauſe by the Name of a Cauſe, and ſaying, that the Cauſe why there is but one Sun (that we know of), and one Church Univerſal, is becauſe God made no more.

§. 19. The Doctor proceeds, [‘*Nor does his ſimilitude help him out,* ‘*which is ſo admirable in its Philoſophy and Application, that I cannot let it* ‘*paſs*: *His words are theſe*: [*As in the conſtitution of man*, 1. *The rational* ‘*ſoul is the real form, which is* principium motus; *The organized body is the* ‘*conſtitutive matter. That there be Heart, Liver, Stomack, is but the bodies* ‘*organization: That theſe parts be duly placed and united, is* forma corporis ‘(non hominis), *and make the body but* materia diſpoſita. 3. *The union of* ‘*ſoul and body is that* nexus (*like the* copula *in a propoſition*) *which may be* ‘*called the relative form, or that which maketh the ſoul become* forma in ‘actu].

Reader, Doſt thou know, as a Philoſopher, what a man is? and doſt thou doubt of ever a word of this? If this Doctor be ignorant of it, had he not been a Doctor, and overgrown Humility and Learning, I might have expected either thanks or ſilence from him: But what ſaith the Man to it?

‘*Had this Philoſophy been known in St.* Paul's *days, I ſhould not much have* ‘*wondered that he warns men againſt vain Philoſophy*, (was not *Ariſtotle* known in *Paul*'s days?) *Aures* erigite. The Confutation will come anon.) ‘*I ſhall avoid diſputing with Mr.* B. *as much as I can* (too late Sir) *and there-* ‘*fore will not quarrel with him for ſaying, The Soul is* Principium motus ‘—— *to the Body, though it may be ſome* Carteſians *will not like it*, (Hitherto we

we are quiet: The Doctor is so modest that he will not deny that *Forma* is *Principium Motus.*] And it is but a *May be*, whether a *Cartesian* will: I have met lately with University-men, that cry'd up *Cartesius* as if they had been quite above *Aristotle* and *Plato*; and when I tryed them, I found that they knew not what *Aristotle* or *Plato* said (nor what *Cartesius* neither.)

'[*Nor* (saith he) *for affirming, that the Union of Soul and Body is but like* 'the *Copula in a proposition, which is but a spick and spang new Notion.*] *Ans.* The man is pugnacious enough, but somewhat restrains him: Is *Novelty* here the fault? More than this was *New* to him within these twenty years; and much is yet. The terms of a Proposition are no Propositon till the *Copula* make them one by making the Predication. And a Soul and a Body are no *Man*, but as *United*; which maketh the Soul to be *Forma in actu.* Hath the man confuted this?

'*But* (saith he) *I shall only consider how he applies this to the Church.*) *Ans.* How Sir! do you accuse the Philosophy, and now will you only question the application of it?

Christ it seems then is the Soul, and *Christians* the *Body*, *though in Scripture he is represented as the Head of the Body, and the Divine Spirit as the Soul, which enlivens and animateth it: And if Christ be not the Head of the Body* (*which I think the Soul was never affirmed yet*) *the Church must be without a Head, or have another Head than Christ, which I suppose is the reason why he talks so much of a Constitutive Regent Head of the Church.*]

Ans. It's easie to suppose, that the cause of these Words was a want of somewhat both in your Head and Heart, that should have been there. 1. Is this any Confutation of my Philosophy? Could not a Quaker have talkt against it at as reasonable Rates as these? 2. Do you not think, that every understanding Reader doth know, that both the term [*Head and Soul*] here are Metaphors, as spoken of Christ? Both of them signifie the *form of the Society*, because the Head is the seat of the Soul in its *Rational Regent* Acts; the King is called the *Head* of his Kingdom, that is, He is *forma Regni* (for the *Politick forms* of *Society* is their forms of *Government.*) And so as the Church is a *Politick Society*, *Christ* is the *form* of it: But it is nobler than all meer humane Policies, and his Headship is Essentiated by the three parts of his Office in One, as he is Prophet, Priest, and King; and as the principle of Knowledge, Love, and Practice; and his Church is together, Dominion, *Kingdom*, and a Society of Friendship, or Family. And the Head, which is the seat of the Soul, as operative by Intellection, Sense, and Motion, most aptly representeth all this in Christ.

But while the Head-part of the Body is this Seat, the Soul is in it the operator: And Christ as Man is part of the Church, in and by whom his

his Divine nature performeth the operations: And as the *Soul* is the *form of the Man*, *Christ* is the *form* of his *Church*, *quæ dat esse & nomen*. And that the Holy Ghost illuminateth, and quickneth, and comforteth, is so far from being against this, that it is the chief proof of it. For the Spirit proceedeth from the Father and the Son, and is the Spirit of Christ, sent by him; and what he doth herein, Christ doth by him: *Opera trinitatis ad extra sunt in-divisa*. Who would have thought that a Christian durst deny Christ to be *forma Ecclesiæ*, as the Soul is of a Man, and the King of a Kingdom?--Doth the Man give you the least proof, but his vain word, that Christ cannot be both as a *Head*, and a *Soul* (that is, *forma informans*) to his Church, —— or that *Christ* is not the Soul, because the *Holy Ghost* is? —— But *I* think neither is called by the name of a *Soul* in the Scriptures. But *I* pray you tell us what these Texts import. —— Rom. 8. 10. *If Christ be in you*, —— *the spirit is life*. ——— John 17. 23. *I in them, and thou in me, that they may be made perfect in one*. ——— 5: 26. *He hath given the Son to have life in himself*. —— 21. *He quickeneth whom he will*. —— 6. 51, 57. *I am the living bread*, —— *he that eateth me, shall live by me*. —— 1 Cor. 6. 15. *Your bodies are the members of Christ*. —— 17. *He that is joyned to the Lord, is one spirit*. ——— 8. 6. *Our Lord Jesus Christ, by whom are all things, and we by him*. ——— 12. *As the body is One, and hath many members, and all the members of that One body, being many, are one body, so also is Christ*. 27. *Ye are the body of Christ*. 2 Cor. 3. 17. *The Lord is that Spirit*. —— 18. *We are changed into the same Image from glory to glory*, καθάπερ ἀπὸ κυρίου πνεύματος & John 1. 4. *In him was Life, and the Life was the Light of men*. ——— 2 Cor. 13. 5. *Jesus Christ is in you, except ye be reprobates*. Gal. 2. 20. *Not I, but Christ liveth in me*. —— Gal. 3. 19. *Till Christ be formed in you*. —— Eph. 1. 22, 23. *Head over all things to his Chureh, which is his body, the fulness of him that filleth all in all*. Eph. 3. 15, 17. *Of whom the whole family in heaven and earth is named* —— *that Christ may dwell in your hearts by faith*. —— 4. 15, 16. *May grow up into him in all things, who is the Head Christ, from whom the whole body fitly joyned together, and compacted by that which every joint supplyeth*, —— *maketh increase of the body*. ——— Eph. 5. 30. *We are the members of his body, of his flesh, and of his bones*. Col. 1. 18, 19. *He is the head of the body, the Church* —— *In him all fullness dwells*. ——— 2. 3. *In whom are hid the treasures of wisdom and knowledg*. 9. *In him dwelleth all the fullness of the Godhead bodily*. 17. 19. *The body is of Christ the head, from which all the body by joints and bands having nourishment ministred, knit together, increaseth with the increase of God*. ——— 3. 3, 4. *Your Life is hid with Christ in God, when Christ our Life shall appear*. ——— 11. *Christ is all and in all*. —— 1 John 1. 2. *The Life was manifested, and we have seen it*. ——— 4. 9. *We live through him*. —— 5. 11, 12. *This is the record, that God hath given to us*

us eternal life, and this Life is in his Son. He that hath the Son, hath Life and he that hath not the Son of God, hath not life. We are in him that is true, in his Son Jesus Christ.

These and many other signifie, that Christ is fitly likened both to a Head and to a Soul, to his Church; and is not a dead Head, but a living; and that the word *Head* includeth the Soul operating in the Head, for the Sense, Reason, and Guidance, and increase of the body.

And that he doth operate by the Holy Ghost, who is one God with the Father and Himself, confirmeth it. Even as Christ is said to be *quickned by the Spirit*, and by the Spirit to offer himself to God, and to justifie us, *&c.* which is far from proving, that he did it not himself *Chrysostome*, and *Basil*, and *Ambrose*, need not to have been at so great care to prove that it is Christ himself that is called [*The Spirit*] and [the *Lord the Spirit*] 2 Cor. 3. 17, 18. against the *Arians*: It will prove him God, that as he the word in making the World, moved on the Waters by the Spirit, which is one with him, so he doth by his Spirit, which is one with his own Godhead, sanctifie Souls. I hope you are not against the [*Filioq*;] Briefly [He that giveth to his Church, and every true Member of it, Spiritual Life, Light, and Love; illumination, Sanctification, Strength, increase and Consolation, as appointed by the Father, to do all this by himself, and by his Spirit, is the form *Essentiating* the *Church*, as much and more than the Soul is to the Man: But such is Christ: *Ergo* ——

If I were of their mind that anathematized the *Nestorians*, *Eutychians*, *Monothelites* as damn'd Hereticks, for their unskilful words, I should much more Hereticate a Doctor in our Age, that will say, That if Christ be the Head of the Church, he cannot be to it as a Soul, à *forma informans & denominans*. But I am not of that mind.

3. But when this Doctor added [*If Christ be not the Head of the Body, the Church must be without a Head, or have some other Head than Christ, which I suppose is the Reason why he talks so much of a constitutive Regent Head of the Church.*]

Reader, Can you tell what he means by [*which is the Reason?*] Which of the two meaneth he [*that I suppose the Church without a Head?*] When I so oft and largely prove Christ to be the Head. —— Or is it that [*I hold some other Head?*] When my Book is to disprove it Which ever it be, I do not think refusing such a Pastor as makes no more of the Ninth Commandment, is a damning Schism. The Sin of Church-tyranny goes not alone.

§ 20. P. 45 He proceeds [‘*But the organized Body is the constitutive* ‘*matter of the man: though other Philosophers used to call the Body a constitu-* ‘*tive part: but to let that pass.*]

Ans. You had not the Wit to let it pass: Durst I have accused you of

what you bewray and accuſe your ſelf? Reader, *Is not the Matter a Part?* And is not the *Form* a Part (of the man)? And doth that man ſpeak plainer, that barely calleth either of them [*a Part*], and tells you not [*which Part it is*], *Matter* or *Form*? If one of his Pupils ſhould ſay, Sir, you *ſhould not call the Soul the Form*, but [*a Part*], nor the *Body* the *Matter*, but a *Part*; what would the Boys ſay to him?

§ 21. He goes on, [*'Thus an Organical Church is the conſtitutive 'Matter: Of what? Of Chriſt? or of his Church? or of ſome third compound'*]?

Anſ. 1. Did I ſay, [*An Organical Church, or an Organical Body*]? When *Ariſtotle* ſaith, [*the ſoul is entelechia corporis phyſici organici*], doth he ſay, [*Hominis phyſici Organici*]? But you are an enemy to vain Philoſophy and diſtinction.

2. What if I had ſaid an *Organical Church* (as I ſometimes do an *Organized*) who knows not that *ex penuria nominum*, the words *Church, Kingdom, City, Family, School*, &c. are ordinarily uſed equivocally; ſometimes properly, for the whole Church, Kingdom, City, &c. as a Governed Society including *Matter* and *form united*: And ſometimes improperly for the Material part alone; the Kingdom, as diſtinguiſht from the King; the Church, as diſtinct from Chriſt, and from the Biſhops; and ſo of all the reſt. And when I ſooſt told you, that the Organical Body of Chriſtians is the Matter of the Church, and Chriſt the form, (as far as theſe terms fit Bodies Politick) could you not find in ſuch words, [*Of what it is the Matter?*] of the Church of Chriſt.

§ 22. He adds [*'But that theſe parts be duly placed and united, is* forma 'Corporis, non Hominis; *which what it means, I cannot tell, unleſs that a 'man would be a man, though the ſeveral parts of his Body did not ſtand in their 'right places, nor were united to one another, ſo they were all united to the 'Soul.*]

Anſ. Do you not underſtand what it means? What if I had ſo accuſed you? Whether it be long of your Tutor, or You, I know not; But 1. If you know not the *difference between forma Corporis*, and *forma Hominis*, ſome body is too blame. *Forma dat eſſe & nomen*: The Soul giveth *Being and Name to a Man*: He is no Man without it. Do you think it gives *Being* and *Name* to the Body? What if *Lazarus* his Body in the Grave were without its Soul; is it not *Corpus* a Body? What if ſuch a Body as Mans had only the Soul of a Brute, were it no Body? What if *Drebelius* made his Engines move conſtantly by the Sun, or Fire? Is it not an Engine materially organized, before the Sun or Fire move it? Hath not a Wind-mill, or Water-mill its mechanical form? which is but the Organization of due matter, when Wind or Water, move it not. But to what purpoſe is it to talk to one that tells us, he cannot underſtand it?

2. But

2. But the addition is ſhameful miſunderſtanding; Doth he that ſaith, *Organization* is *forma Corporis*, ſay, that one may be *a man without it?* This is below puerility? Did I not maintain, that (as *Ariſtotle* hath his three principles, *Matter*, *Privation*, and *Form*, and by *Privation* meaneth the *Diſpoſitio receptiva of the matter*; ſo) Politick Bodies by ſimilitude to natural, have: And that *Organization* is that *Diſpoſitio receptiva ſine qua Materia non recipit formam:* And now this famous Doctor cannot underſtand me when I aſſert it's *Neceſſity* to humanity, unleſs I mean that one may be a man without it.

I would not exagitate this ignorance, were it not in a Man that is damning (and encouraging the ſilencing and ruining of) ſo many Servants of Chriſt, for their ſuppoſed Ignorance of the Lawfulneſs of all their Oaths, Promiſes, and Impoſitions.

But Reader, my Heart grieveth to think, that ſo great a number ſhould be caried by ſuch men as this, to the ſame Love-killing opinions, and practices. I'le put a caſe to you.

A Leveller that would have got down the Univerſities, undertook that his Parrot ſhould Learn Philoſophy, as well as Scholars, and ſhould diſpute with any of them all. He taught the Parrot only two words before Noon every day [*It's true, Sir,*] and [*I underſtand you,*] and to ſay two more every day afternoon, *viz.* [*You lie Sir,*] and [*away you Rogue.*] When he had learnt them perfectly, he inviteth a Tutor to read Philoſophy to his Parrot. He reads in the morning a Lecture of the Principles of Man, and the Parrot oft ſaith, [*I underſtand you,*] and [*I'ts true, Sir,*] The Hearers admiring it, are invited to diſpute with the Parrot in the Afternoon: Multitudes come, and the Reſpondent maintained that Man hath a Reaſonable Soul, and next, that Parrots have none ſuch: The Parrot oft anſwered [*You lie Sir,*] and at laſt [*Away you Rogue:*] If the Company gave the Parrot the better, and concluded for Brutes againſt Humanity, did they more deſerve pity or indignation?

Once more: God made *Adam*'s Body before he breathed into it the Breath of Life: If this Body had not its form, it was not a Body; nor a humane Body, without the proper form of ſuch: That which hath no form, is no being. If the form of that Body was *forma Hominis*, then *Adam*'s Body was a Man without his Soul: And then the Soul is not *forma hominis.* But ſaith the Doctor, I know not what it meaneth, unleſs it be, that *Adam* may be a man without the Corporeal form or Organization.

But leſt the Doctor when he underſtands me, ſhould think, that I have hereby ſerved his Notion of *Communion*; I muſt add that it is not either the *placing* or the *being* of all the parts of a humane Body, that is this form of *Organization*, but only of the Eſſential parts: It may be a humane Body without a Finger, or Hand, or Foot, or Arm, or Leg; and what great

diverſity of parts are found within men, and diverſity of place, and ſhape, you may ſee in *Skenkins* his Obſervation, as well as in *Paræus*, *Hildanus*, *Hollerius*, and multitudes more that afforded him his inſtances. But without a Heart, a Brain, a Stomach, a Liver, Lungs, *&c.* it cannot be a humane Body organized. And without a Goſpel Miniſtry to guide the Flocks, it is not a compleat organized Body of Chriſt, though *in fieri*, it was an *Embrio* before.

But I muſt again warn the Reader, not to argue too far from Similitudes. In a natural Body God hath fixed all the parts by a conſtant Law of generation, except in Monſters. But in political Bodies, the difference is much: Civil politicks *quoad formas ſpecificas*, are humane Creatures; and men may alter them. The Church is a *Divine politie*; *God* hath fixed its *eſſentials*: But he hath left many of its *Accidents* to the choice of Man, who may alter them as Edification requireth. And again, I ſay, that Catholick Union in the *Eſſentials* only, is neceſſary to the Being of the Church; and in the *Integrals*, to its Integrity; and in the needful common Accidents, to its *Comelineſs*; and in other *Accidents* its unneceſſary and impoſſible. God makes the Man, but the Tailor makes his Cloathes; and the Country, and Uſage, and Parents, may diverſifie Colour and Complexions. Metropolitans and Patriarchs, and *Dioceſian* Churches, as containing multitudes of Churches, without Biſhops, and their Chancellors, Officials, Commiſſaries, Arch-Deacons, *&c.* are humane Creatures, as the Epiſcopal Proteſtants uſually confeſs: And Liturgies are various, as Languages; and Ceremonies are like our Periwigs: Some think it lawful to wear Womens Hair, and ſome think it unlawful, though the faſhion: But I remember none yet, that have taken all for Rebels, or Out-laws, that wear not Periwigs, or are not of the ſame Habit, Language, or Complexion; nor any that for theſe ſend men to Priſon, nor that think it a wiſe way to unity.

§ 23. p. 46. He comes after with an [*If I mean*] to conjecture what I mean and think; *it fits his preſent caſe* well; why then doth he quarrel with it? But what is his caſe, [*'Then the Church cannot be united to Chriſt in one 'Body without union with it ſelf, and the unity of the Catholick Church cannot 'conſiſt meerly in the Union of all particular Churches in and to Chriſt, without 'any Union among themſelves.*]

Anſ. Who did he ever Read, or hear ſay, that the Churches have no Union, or no other than their Union in Chriſt, among themſelves? He may ſee before § 9. I named ten points of their Union. On Condition that he will not take the Cloathes, or the Periwig, or the Houſe, or the Horſe, or Coach, no nor his Wealth, or Office, for the man; I'le once more tell him, (for the Readers ſake, and not his) wherein the Unity of the Church conſiſteth, and alſo in what all have Communion.

Po-

Politick Bodies are not like Natural, where all the Members must have a continuity of contract: Men that touch not and see not one another, may be Members of one Kingdom. Houses that touch not one another, may make one City.

1. The Church is considered in its meer *Essence*. 2. Its Organized compleat state, needful to its Edification. 3. In its gradual growth or perfection. 4. In its mutable accidents.

I. Christ and Christians United, are all that is Essential to it as a Church.

II. Christ and Christians, Sub-Churches, or Societies of Pastors and Flocks, are all that is necessary to make it an Organized Church compleated in the parts necessary to its Edification. These Pastors at first were extraordinary, Apostles, and Prophets, for the first settling of universal Laws, and order; And after Ordinary Pastors, to Teach and Guide the Flocks.

III. This Body hath integral parts of various degrees, differing in Knowledge, Orthodoxness, Piety, Peace, Power of Preaching, and Purity and order of Worship and Government. Some in it Preach Christ not sincerely, but in strife, and contention, to add affliction to sincere suffering Preachers: and some, as *Diotrephes*, receive not the Brethren, but cast them out of the Church, and forbid others to receive them, and judge or despise each other for things that God would have left free; and receive not those that Christ receiveth.

IV. All of them differ in multitudes of accidents. They are not bound to agree in the same Forms, Liturgies, or unnecessary Circumstances: Nor in humane additional Modes, called forms of Government in Accidents; as in Patriarchs, Metropolitans, extended Dioceses's, *&c.* Nor are they bound to take account of the Ordinations, Presentation, Titles, and Rights of all the foreign Churches of other Kingdoms with whom they are to hold Communion; nor to be Tryers or Judges between contending Parties, which is the true Pastor: (Though in the same Kingdom, and under the same Laws, order may require this oft times.) Possession and Profession may satisfie them.

V. Though the Churches had all the degrees of Unionbesides, yet nothing maketh them One *Church* in the proper political Sense, as it signifyeth *One Governed Society*, but their *Union* with Christ. But their own *Capacity* is necessary to the reception of this Unity with Christ.

All Politicks difference a meer Community from a publick Body. A hundred or a thousand persons agreed together to manage their affairs by a common Stock and Converse, are a Community; but not *Civitas* or *Respublica*: No, though they purpose to set up a Government: But when they are formed into a Body, under one supream Government, they are a

Body

Body Politick. And the ſubordinate Magiſtrates are but Miniſters under the ſupream, and not Eſſentiating parts of the Body. King and Subjects united, make the Kingdom: That there be Judges, Sheriffs, Juſtices, Conſtables, make it a Kingdom compleated for the Adminiſtration: But that men agree in converſe with one another, maketh for the well being, and not the being of the Kingdom. What maketh all the Corporations of this Land (and Counties and Hundreds) to be a Kingdom, and one Kingdom? Nothing but their Union and Relation to one King. Had they not one *ſumma poteſtas* (Monarch or Ariſtocracy, or mixt) over them, they would be as many Kingdoms as Cities. All the Judges and Juſtices of this Land, and all the People, would not make it one Kingdom, ſave equivocally.

Obj. *Then when the King is dead, it's no Kingdom.*

Anſ. The Kingdom hath its *numerical exiſtence*, and its *eſſe intentionale politicum in ſpecie*. Were it not hereditary, ſo that *Rex non moritur*, it would loſe its *numerical exiſtence* at his death: But the *ſpecies liveth in eſſe intentionali*, in the *fundamental contract or conſtitution* in the minds of men, who are all agreed on a ſucceſſive continuation of Monarchy.

Dare any man ſay, that the Chriſtian World were a Church (or Chriſtian), if Chriſt were not the eſſentiating and denominating Head or Form? Dare any ſay, that it was not a real, tho imperfect Church, when there were no Paſtors but Chriſt? And would it not be ſo again, were they all dead? But doth any of us deny, that to make it a compleat body in the Neceſſaries to Adminiſtration, there muſt be firſt an Apoſtolical, and then an Ordinary Miniſtry?

We deny the Neceſſity of no Communion, but only in Degrees, and Integrals, and Accidents.

Now let us once more repeat what all are united and agreed in, and ſee whether this Dr. do not falſly ſuppoſe, that Union in one Chriſt containeth not Union among all the Members themſelves.

I. It is the neceſſary *Diſpoſitio receptiva materiæ*, that they be all *penitent Believers*. In this they have all one Faith (*in ſpecie*): Is this no *Union among themſelves*, to believe one Creed, and all to believe in one God, one Saviour, and one ſanctifying Spirit?

II. With this they have all *one hope of pardon and everlaſting life by Chriſt*: That is, They ſee the poſſibility of this ſalvation, and the deſirableneſs of it; and ſo make it their end in coming to Chriſt for it, and to God by him. Is this no Union among themſelves?

III. They have all a conditional gift of Chriſt, and Life to invite them; and by one Law and Covenant of Grace, are conditionally pardoned: *God was in Chriſt, reconciling the world to himſelf, not imputing their ſins,*

and

ann hath committed to us the miniſtry of reconciliation, &c. They all accept one and the ſame Covenant and Offer.

IV. They all make *Profeſſion* of this faith and acceptance, and ſolemnize it by their Vow in Baptiſm, and are viſibly taken by inveſtiture into the Church (that have opportunity): Is this no Union among themſelves?

V. Herein they all renounce the ſame life of Sin, the World, the Fleſh and the Devil.

VI. Upon their Heart-covenanting before God, and on their Baptiſmal-covenanting before the Church, they are immediately united in Relation to Chriſt as their Saviour, their Teacher, Prieſt and King: And is this no Union among themſelves? To have all one eſſentiating Relation to Chriſt, is to be united among themſelves. But all true Believers have one eſſentiating Relation to Chriſt. The Relation is numerically as many as its Subjects: but it's all one *in ſpecie.* If all Subjects take the Oath of *Allegiance,* and become the Subjects of one King, is this no Union or Relation to one another? If Three thouſand Soldiers are liſted to one General, they are thereby united to each other in one Relation to him.

VII. With this they are at once all ſtated in the relation of adopted children of God. And are not Brethren, as ſuch, related to each other by reſultancy from their relation to the ſame Parents?

VIII. Upon this they are all in Covenant related to one *holy ſpirit,* as ſent from the Father and Son, to illuminate, quicken, ſanctify and ſtrengthen them. And is not this as truly an Union and Communion among themſelves, as for men to have *in ſpecie,* one humane ſoul?

IX. Upon this they are all actually *pardoned and juſtified,* and have a ſealed right to Life everlaſting. And this is much more Communion, than to have their dwelling in the ſame Land or City, or to have one Earth to dwell on, one Air to breathe in, one Sun to ſhine on them.

X. They are all under one *Univerſal Law* of Chriſt, which commands them to live in Love, Sobriety, Righteouſneſs and Godlineſs, and to maintain the Unity of the Spirit in the Bond of Peace: And by this Law they ſhall all be judged: And it is ſome Bond of Union and Communion among *Engliſh* Subjects, to be under one Law.

XI. They have actually (if true Chriſtians) an hearty Love to one another, by which they are known to themſelves and others to be Chriſt's Diſciples, different from Wolves and Perſecutors, and the ſeed of *Cain,* that hating their brethren who offer to God a better Sacrifice, and condemn their evil works, are called Murderers, that have not eternal life. And is not Love a Grace of Union and Communion?

XII. They

XII. They are all obliged to use Pastors, Church-Assemblies, Word, Prayer, Praise and Sacraments, that are the same, of Christ's institution.

Now Reader, judg whether all this be no Union and Communion among our selves? And whether his Cant of [*Catholick Communion*] undistinguisht, be intelligible?

Qu. *But wherein lieth your difference then?*

Ans. Let him that maketh it, and accuseth us, tell: For my part, either his confused head cannot tell what he would have, or my dull head cannot understand him. But I can tell you what it is that I deny.

I. Tho we are all sanctified by one Spirit, and have one faith and hope, there is great difference among us in the *degrees* of these.

II. Tho we are all under one Universal Law of Love, Peace, Concord and Obedience, every man breaketh this Law in some degree: but every breach doth not out-law us, or prove us Rebels against God. Whoever so far breaks the Law of Christian Love, Peace and Concord, as will prove that he hath not the sincere Love of God and his Brethren, it is as truly damning (in its degree) as Murder or Adultery, specially if it be notorious in silencings, revilings of godly men, and persecution, to the hinderance of the Gospel, and the encouraging of prophane unconscionable men. But whoever breaks the Laws of Christian Love, Peace and Concord, only so far as may proceed from meer imperfection of Knowledg, Love and Obedience, in a sincere heart where Love is predominant, God pardoneth him, tho he may correct him; and it doth not Unchurch him.

III. He that despiseth the Ministry out of predominant pride, or prophaness, or unbelief, doth it damnably: But so doth not he that in uprightness of heart, for fear of guilt, flyeth further from an ignorant, false or malignant Teacher, than he ought.

IV. If Hereticks, or other uncapable men, get uppermost and in possession, that binds not all Christians, or any, to own them.

V. If Power impose men without fitness, and without the Flocks consent, to be all the Peoples Pastors, so that they are Usurpers, or such as wise men cannot safely trust their souls with as Pastors, it is no sin (much less damnable) to choose better Pastors, if they may be had without more hurt than benefit. It hath ever been Satan's way against Christ, to thrust his Servants into the Sacred Office, to butcher the Flocks, and then cry out against all as Schismaticks that would save their souls, and others, from them.

VI. The

VI. The Laws of Rulers that ſet up Patriarchs, Metropolitans, and other Humane Orders in the Church, if they be but to do what man can impower them to do, muſt be as far obeyed as other Humane Laws (not being againſt Gods Laws): But the breach of them unchriſtens not, nor is puniſhable, but as the breach of other Humane Laws (which ſome *Caſuiſts* ſay, bind only in caſe of ſcandal, if we break them; others only if they be for common good: but I ſay, if they be not againſt it, and be things which belong to their Office to determine).

VII. In the *Roman* Empire the Chriſtian Paſtors at firſt had no ſuch way to preſerve the people from Hereſie, as by keeping cloſe Concord among themſelves, and agreeing that all ſhould diſown thoſe that were regularly rejected by their own Paſtors, which in caſe of Controverſie, Councils were to try: And Chriſtian Emperors added their civil ſanction to this power of Councils, and baniſhed ſuch as the Councils condemned as Hereſiarks: And this combination they called [*the Catholick Church*] (in the Empire), to diſtinguiſh it from all the Hereſies that brake from them. And (Emperors not uſing the Sword to compel any to Communion, nor enabling the Biſhops to do it) this courſe was needful, and did great Service to the Church, as long as the Majority of the Clergy kept ſound: But when worldly Baits drew worldly men into the Biſhops ſeats, this turned clean the other way; and *Arians*, and every Sect that by power could get uppermoſt, called themſelves the *Catholick Church*, and perſecuted the reſt as Schiſmaticks. In this caſe the Orthodox durſt not plead Majority: but 1. They fled to the Scriptures to try which was the ſound part. 2. And they appealed to the *Nicene* and firſt Councils when the Church was ſound: But the Second Council (at *Conſt.*) began a breach; the Third (at *Epheſus*) made it wider, and was rejected by a great party: The Fourth (at *Epheſus*) made it yet wider, and was utterly diſowned by the ſoundeſt part: The Fifth (at *Calcedon*, call'd the Fourth) made it yet wider, and rent the Church almoſt into equal parts: And the following Councils went on till they ſet up Images and Popery, and tore all to pieces.

Therefore I conclude, that uniting on the Decrees of General Councils, as ſuch, is no neceſſary nor ſure way of Catholick Communion. But while godly Paſtors uſe Synods really for Love and Peace, and the Churches welfare, it is the duty of all the People *finis gratia*, and in obedience to their proper agreeing Paſtors, to keep ſuch bonds of Peace. But a failing therein is not an unchurching crime, tho a fault.

VIII. If Councils of Biſhops will arrogate a Legiſlative power over all the Church, or over thoſe that are not of their Flocks, it is part of our duty to Chriſt, and means of Concord, to diſown their Uſurpation.

IX. If a company of uncalled usurping obtruded Pastors, keep Councils, their Pastoral Authority bindeth not.

X. If lawful Bishops will make Agreements for needless or noxious things, on pretence of Concord or Ornament, and lay on them such necessity, that none shall communicate without them, and make them dividing Snares and Engines, particular Bishops ought to disown this; and their authority binds none to obey such Canons, whatever the end (the Churches peace) may do.

XI. Bishops and Pastors in the same Kingdom may well be used to try what Pastors are fit for their Communion: But (as I said before) were we bound to disown the Communion of all Forreign Pastors, the validity of whose right to their places we have not just notice of, our Task would be impossible, or our Communion narrow.

And if forreign Bishops will become so pragmatical, as to make themselves Judges of other Kingdoms, which party of Competitors are the truly called Pastors, when they cannot try them, or will take the words of one party against the other, because they are uppermost, it is just to disregard their Judgment, tho they do it on pretence of Communion.

XII. If men will turn a voluntary consultation for concord, into the Nature of a Law, tho they call it but Communion, the Church should not own their Usurpation: As the Princes of *Europe* are bound to do the best they can to promote by their concord the intereſt of Christ, and may well hold Diets or Meetings for that end; yet no man calls that Diet a Kingdom, nor hath the *Major* Vote a power to bind the *Minor* to consent, when the reason of the thing doth not bind them. So is it in the concord of forreign Churches: All are bound to agree in what Christ commandeth: But in circumstantial determinations, no man is bound further than the *End* and *Reason* of the thing requireth: *Communion* here is not *Subjection.*

XIII. There is an Excommunication which is a governing act: This no Church or Bishop can use over others: And there is a meer renunciation of Communion which equals may use.

XIV. If any Bishops or Councils (Usurpers or not) excommunicate men unjustly, or forbid them Communion, unless they will sin, such prohibited men must obey Christ, and not forbear Church-Worship and Communion where they can have it, specially if they are many: Schismatical imposing Church tearers must not be encouraged by sinful obedience to them: Whomever they call Schismaticks, God will judg them as Schismaticks themselves, and their revilings and persecutions are self-condemnation.

I doubt

I doubt I weary the Reader with oft repeating the same thing, to make them plain against perverters.

§ 24. Let us follow him further: *p.* 47. he saith, [*But how to apply the Copula in a Proposition either to the union of Soul or Body, or of Christ and his Church, I cannot tell; and shall never be able to learn, till I meet with some new Baxterian Logick, as well as Grammar and Metaphysicks.*

Ans. And yet you will think your self wise enough to stir up men against us for our ignorance, while you are raging confident. Are you resolved to read no Logick that's already written? One would have thought it should have pleased one that pleads for Unity: As it is no Proposition, but made so by the Copula, uniting the terms as Subject and Predicate, and the Union maketh one the Predicate; so it is no *Man* and no *Church* by the bare existence of Soul and Body, or of Christ and Believers, without the uniting of both together, that so the Soul may become *in actu*, the *forma hominis*, and *Christ* the *forma Ecclesiæ*. *Homo & Animal rationale*, are no Proposition without a Uniting *est*. Is not this plain?

§ 25. *P.* 47, 48. Granting that there is no Universal Government but Christ, he's again at it, that there is somewhat more than Organization, and all the Essentials of Christianity and Union with Christ, to make the Church One: and thereupon feigneth me to say, [*That which maketh this Body to become a Church, is no union among themselves*]; and leaveth out the rest of the Sentence, [*but their common union with Christ*:] As if their common Union with Christ were not an *Union among themselves*. If I have not made this plain enough, That 1. the Church hath the Unity of the parts to make it a capable Body or Matter. 2. That it hath a consequent Union and Communion after it is a Church. 3. But that it is only the Union of adapted Matter and Form, that makes it essentially the Church of Christ in the proper political sence, then I despair of making it intelligible, that *forma dat esse & nomen*: And if that which maketh it [*the Church*] do not thereby make it *hoc unum*, then *ens & unum non convertuntur*, and *unum* must have a distinct cause from *ens*.

§ 26. He adds, [*I should rather think that the Unity of several Churches makes them one Church, and does not only prepare and dispose them to be one*].

Ans. Their Unity in Christ doth make them one *formally*: And this is the informing Unity among themselves: But all other *Unity* is but *preparatory* or *consequential* to the formal unity. I told you out of Dr. *Barrow*, and may see in *Rod. Goclenius*, *Martinius*, and many more, beside *Metaphysicks*, in what abundance of loose sences things may be called *One*: We deny no such Unity, no not in an heap of Sand. But of *formal political Unity*, why would you never tell us what it is but *Union with one King*, that makes

many Cities one Kingdom? Do you rather think they are *One Kingdom* by any other Union among themſelves? Yes, if you take [*Kingdom*] materially and equivocally, but not elſe. Dare you ſay, That they are the Church of Chriſt, without their Union with him as the Form? Or dare you ſay, That all Chriſtians united to Chriſt as their Head and Form, are not *eo nomine*, one Polity or Church?

And what's the reaſon that all this while you will not name that thing elſe, that makes the Church one? Do it if you can.

§ 27. P. 49. Falſly ſaying, that I have not told him what Union of the Churches among themſelves is neceſſary, he feigns an *Union in Chriſt the Center, conſiſtent with as great diſtance as the two Poles.*

Anſ. What baſe thoughts hath this man of Chriſtianity? Is it a contemptible Union to have all one Faith, one Hope, one Baptiſmal Covenant, and ſo one God, one Lord, one Spirit, and one body of ſuch, and all the Twelve parts of Union and Communion before-named? 2. Were it not worth the labour for this man to tell us what the more near and excellent Union is which he hath a mind to ſet up? *Paul* ſaith, *I tell you of a more excellent way*, when he ſpeaks of the Union of Love, even Love to God and our Saviour firſt, and to all his Members as united in him. Out of all this man's books I cannot find what his nearer Union is, unleſs it be to unite in ſuch as he; that is, in obedience to their Wills; and ſo Subjection to them be this high Communion: He ſaith over and over the general *word*, *Catholick Communion*; but what he placeth it in, let him find that can.

§ 28. He ſaith, [*'This is a pretty eaſie way of determining Controverſies, 'to out-face all the authority of Scripture and Antiquity by a dogmatical aſ-'ſertion, without offering the leaſt Reaſon, or ſhadow of Reaſon to confirm 'it.*

Anſ. Reader, find one word of Scripture or true Antiquity that I contradict, or that ever he ſhewed that I contradict; and judg who giveth Reaſon, and take not his word or mine.

§ 29. Saith he, [*'I had at large proved the neceſſity of one Catholick Com-'munion to make one Catholick Church, and inſtead of anſwering the proof, he 'aſſerts the contrary upon his own naked authority, and that muſt paſs for con-'futation.*

Anſ. Could a man have ſpoken more untruly that had ſtudied it? 1. While he tells us, that by Communion he means *Union*, did I ever deny it? No, nor ever met with a Chriſtian that denied it. 2. Yea, I ſaid more than he, That beſides *Union*, ſome Communion in tranſient acts is neceſſary, which he placeth not his Communion in. Is not this an hardened Diſputer? Who can doubt but Union and Communion is neceſſary to one Church? But the doubt is, wherein it doth conſiſt? whether in Eſſentials,

als; Integrals or Accidents? and what these be? We are far more for Catholick Union and Communion than you. We are for Communion with all true Christians, even those that you represent odious, and excommunicate and ruin; and you are for Communion with a Sect that will honour you and obey your will. We know that to have one God, and Christ, and Holy Spirit, one Faith and Hope of Heaven, one Baptism, and a true Love to one another, and to be all under one Law and Covenant of Christ, and in our several Assemblies to read the same Scripture, use the same Sacraments, and the same Rule of Prayer (the *Lord's Prayer*) and Praise; this is a most excellent Catholick Communion. We believe that true Christian Unity is the *Unity of the Spirit*; that is, mental in Faith, Hope and Love; but that it must be held, exercised and preserved in the *bond of peace*, Eph. 4. 3. And therefore if any Christian take it for a sin to joyn with us in the circumstances of Worship, if we can, we'l alter them to satisfie them: If we cannot, we will gladly allow them to worship God together in their own circumstances, and there we will love and pray for one another: We will not cut men off from Christ or the Catholick Church, and damn them for not swearing or saying, that they will obey us, and that there is nothing sinful in any of our Government, Liturgies, Forms or Ceremonies. Our Union is in greater matters common to all Christians, and not in wearing the same fashions, and reading the same forms, and obeying the usurpers of the power of the Keys that are Lay-men, *&c.*

And as for having *obligation* and *right* to Communion with all other Churches (which is all that I can gather he placeth it in, save obeying the same Bishops and Canons), we make no doubt of such right to be used in due order: And therefore we condemn all Church Tyrants that deny men their right: And we do not believe that our right is in the power of Prelates to take from us, unless we forfeit it, and cast it away: And we grant *obligation* to due Communion, as well as right; and therefore will be no such *Separatists* as you are, that refuse Communion with Dissenters in their Churches; yea, condemn all that do but call them Churches: And seeing no man is *obliged* to sin, we disown their crime that will not let men preach nor communicate, unless they will make a solemn Covenant to sin.

The Catholick Communion that he seems to aim at, is to *receive* and *reject* the same persons in every Church that are *received* in or *rejected* by any *one*. We are for as much of this as is needful to the *purity* and *peace* of the Church: But we do not believe that all the Christian World is bound to take all the godly persons for excommunicate, who shall be excommunicated here according to the *5th*, *6th*, *7th*, *8th*, &c. Canons of the Church of *England*; nor to silence all Ministers that you silence.

When

When we were newly ſilenced, 1662. ſome great men were imployed to affirm, That if we would go and preach to the *Americans* it was an excellent work, and they would bear our charges: I told them, that our lives would be ſpent e're we could learn their Languages, as fit to preach to them. But it ſeems if we had gone, Catholick Commnnion would have ſilenced us there too, and have obliged the *Americans*, if we converted them, to reject us.

What if Biſhops excommunicate men for not paying the *Civilians* their Fees, or for not repenting of a truth, or ſilence us for not aſſenting and conſenting to all in their book? muſt all the World reject us in conformity to them? It's an heinous crime for any one man to draw a Nation to ſin with him; but much more to engage all the Chriſtian World to ſin with him; yea, and that on pretence of Catholick Communion. Chriſt ſaith (by his Spirit in his Apoſtle), *Him that is weak in the faith receive, and receive one another as Chriſt received us.* If Biſhops ſilence and excommunicate even them that ate ſtrong in the Faith, muſt all the World diſobey Chriſt to obey them?

If you grant that, *clave errante*, they bind not, muſt we take their bare words, that *claves non errant?* or muſt we become Tryers and Judges of all the World that they will judg?

And how ſhall all Churches receive the ſame that ſome receive, when you know not whom you receive your ſelves? Are all the ſcore thouſands that are in ſome of your great Pariſhes, in your Church? Muſt all the World take all the *Sadduces*, *Hobbiſts*, *Infidels* and *Damners* that dwell in your Pariſhes into their Communion? No, nor all that come to the Altar, when the Prieſt knows not who they be, and never ſaw them before? Do you uſe to write Teſtimonial Letters for every one of your Communicants, when he travelleth into other Pariſhes or Dioceſſes? Any man (ſave a Nonconformiſt) that had rather take the Sacrament than lie in Goal, is admitted (unleſs ſome rare Miniſter ſtop a notorious ſcandalous man, till the Court abſolve him). If you make a Priſon of your Church, and ſay to all men, [*Chuſe this or Newgate*, &c.] muſt all the World receive ſuch, becauſe they chuſe the Church-Priſon rather than the other?

And if we cannot poſſibly know which of our Neighbours be of your Church, and which not, in the ſame Pariſh (*e. g. Martins*, *Giles*, &c.) how ſhall we know who hath right to Communion all the World over? You muſt needs caſt us on believing the Biſhops words, when as, 1. They uſe not to give the World ſuch notice. 2. If they did, we know not forreign Biſhops credibility (in *France*, *Spain*, *Italy*, *Poland*, *Germany*, &c.) they moſt ſeparate from one another.

§ 30. P. 50. He proceeds, [' *He takes that for granted which I can* ' *never grant him, That the Churches which are divided from one another* ' *by separate and opposite Communions, may yet be all united to Christ; for* ' *Christ hath but one Body, one Spouse, one Flock, one Church; and if we be* ' *not Members of this one Church (as no Schismvticks are), we are not united to* ' *Christ*.].

Ans. 1. The Lord have mercy then on this miserable Priest, and save him from his heinous Schism, that out of his own month he may not be condemned as no Member of Christ.

2. Reader, while the Piper, Harper, or Trumpeter, giveth no *distinction in the sound*, (1 Cor. 7. 7, 8.) but thinks that crying [*Communion, Communion*] should charm men into the same Disease of Confusion and Schism, which he is sick of; if thou be awake, I invite thee still but to use thy Reason in these three distinctions 1. Between Subjection and Communion. 2. Between local Separation and mental. 3. Between mental Separation in and from meer circumstances, accidents, or integrals, and in and from essentials necessary to Christianity and Christian Communion; And then if thou canst not Answer this Doctor, and escape Schism, which he tempts thee to, without any further Confutation, I dispair of curing thee.

1. None are of Christ's Church that separate from any thing Essential to it.

2. All Congregations are locally divided and separated frome one another.

3. All Churches and Persons that differ in a Translation, a Form, a Word, a Ceremony in their Communion, by opposite Opinions or Practises, are so far mentally opposite in their Communion. *E. g.* They that were for observing Meals and Daies, *Rom.* 14. and they that were not: *Peter* and *Barnabas* that separated from the Gentile Christians while the Jews were there, and *Paul* that reproved them for it: Yea, those that for small *Mental* difference separate locally: A Prelatist that scruples taking one Parish Priest, or Bishop for his Pastor, supposing him insufficient or a false Teacher, separateth by removing his dwelling to another Diocess, or Parish: These Schismaticks have not yet dared to say, that this man separateth from Christ. The Convocation caused *Godfrey Goodman* to be imprisoned 1640: His Diocess and the next were Separate in their Separate Heads. *Victor* Excomunicated the *Asian* Churches. Here were opposite Churches and Communion; the *Greeks and Romans*, the *Abassine*, *Syrian*, *Assyrian*, *Armenian*, *Georgian*, &c. Churches censure and Separate from others in their Communions to this day; so do some *Lutherans* from other Protestants hold Communions opposite in point of Consubstantiation and Images. So do such as Mr. *Dodwell*, condemn all Communion that

that hath not uninterrupted Episcopal Succession: You write against him, and Archbishop *Bramhall*: so far are your Communions opposite. Doctor *Gunning* in the time of Usurpation, was against the Parish-Communion then practised, and separated from it: Archbishop *Usher*, Bishop *Browning*, and multitudes of Episcopal men did not. Did all these separate from Christ.

Was *Cyprian* and all the *African* and *Numidian* Bishops separate from Christ, or the Pope ——— in *Augustin's* daies, when there was so long opposition between three Popes and *Aurelius*, *Augustine*, and the rest of the *Africans*, which party was unchristened?

Was it (Miracle-working) St. *Martin*, that was unchristened, or the Synods of Bishops whose Communion he renounced to the Death?

Epiphanius giveth so high a character of *Audius*, that wise men think his Separation from the Bishops that abhorred his reproof, unchristened him not.

Socrates and *Sozomen*, tells us of great diversity and opposition in the Communions of many Countries, about *Easter*, and other things, that yet unchristened them not.

When the *Scots* and *Britains* would not communicate with *Gregories Austin*, nor eat in the same House with the *Romans*, which party was cut off from Christ?

Was it *Chrysostomes Joannites*, or the Council that deposed him, and the *Cyrillians*, that were cut off from Christ?

Was it the Party of *Meletius*, *Paulinus*, or *Flavian* at *Antioch*, that were not united to Christ?

Not only *Socrates* and *Sozomen*, but *Atticus* and *Proclus*, and other men, freer from Schism and Ignorance than our Dr. thought the *Novatians* were united to Christ.

Was *Lucifer Calaritanus* cut off from Christ for gathering a Church separate from the Bishops that he thought too hastily received the returning *Arians*?

Was it *Zachary* and *Boniface* that were cut off from Christ, or the Two Presbyters that they excommunicated for holding *Antipodes*, *&c*?

Was it the Church of *Constantinople*, or of *Rome*, that was unchurch't when *Vigilius* and *Menna*, and other Patriarchs excommunicated one another?

If *David Derodon* have proved, that *Nestorius* spake Orthodoxly, and *Cirilas* was an *Eutichian*; or if I have undeniably proved, that they meant the same thing; or *Job Ludolphus*, that the *Eutychians* were found in the faith, which of the parties that these 1300. years have condemned each other, are cut off from Christ?

When the *Italians* ſet up a *Patriarch* at *Aquileia*, an hundred years againſt *Rome*, which ſide was unchurched?

When the Pope (*Alexander* 3. *Innocent* 4. *&c.*) interdicted whole Kingdoms (*France*, *England*, &c.) and part of the Churches obeyed the Pope, and part the King; and when in the Wars with *Frederick*, *Henr.* 4*th* and 5*th*, *Otho*, &c. part of the Biſhops were for the Emperor, and condemned the reſt, and the other part condemned them as *Henrician* Hereticks, which ſide was unchurched?

When all the Truths that *Philaſtrius* calls Hereſies (in palpable ignorance) had parties condemned for holding them (as Hereticks), was it the feigned Hereticks, or the condemners, that were unchurched?

But if this man's words be true, and Prieſts can ſo eaſily damn men, it's time to think what thoſe men do that have made ſuch damning Canons as ours before-mentioned; and that damn all that differ, and obey them not in every word and ceremony which they will command on thoſe damning terms: And (were this true) whether it were not wiſdom for all men to pack up, and leave the Land to the Prieſts themſelves, and thoſe that are ductile and ſequacious enough to follow them to the laſt?

For my part, I believe not, that he that goeth from one Church to another, as ſeparating from a pair of Organs, or Cathedral ſinging, or Copes, or from a ſorry Prieſt for a better, or from an undiſciplined Church, to one that uſeth true Diſcipline; not judging the Church that he goeth from, worſe than it is doth any thing inconſiſtent with his Chriſtianity, nor is ſeparated from Chriſt: What the ſeed of *Cain* do, that hate and perſecute their brethren; and whether they ſeparate from Chriſt when they fight againſt Love, I leave to others.

§ 31. *Page* 64, 65. But the man, hard put to it, hath a new notable ſubterfuge: He that hath ſaid all this for One Church, hath found Two Univerſal Viſible Churches in the World, beſides the Inviſible: ['*One conſiſts* '*of all thoſe Chriſtians and Churches who profeſs the true Faith of Chriſt, ob*-'*ſerve his Laws and Inſtitutions, and live in Communion and Fellowſhip with each other*]: This he owns.

Anſ. So do we, with theſe Suppoſitions, 1. That no man obſerveth all Chriſt's Laws and Inſtitutions, without ſin; but true Chriſtians profeſs and practice the obſervation of them ſincerely, ſo far as they know them.

2. Thoſe that you damn and perſecute, profeſs to do this to the beſt of their underſtanding, and ſay, it is for doing it that you revile and ruin them.

3. We ſuppoſe, that when Chriſt's Laws and Man's interfere, Chriſt's are to be obeyed againſt Man's.

4. And we take not the Church of *England* to be cut off from Chriſt's Church; if it ſhould be proved, that they [*obſerve not all the Laws and Inſtitutions of Chriſt*]: In this you preach Separation too blindly. There are ſome Laws and Inſtitutions of ſo low a Nature, that Error and Offence againſt them, cuts not Men off from the Church.

But what is his other Notion of [*a Chriſtian Church*]? Why, '*It's that* '*which contains the Conventicles of Hereticks and Schiſmaticks, which are a* '*middle thing between the true Catholick Church and the World of Infidels, as* '*Rebels in a Kingdom.*

Anſ. This is the effect of Confuſion: When ſuch men are got into a Labyrinth, they go the further the worſe. The Truth of the caſe is this. *The Church* is uſually likened to a Corn Field, that hath, 1. Corn: 2. the Straw and Chaff that feeds aud covers it: 3. Stricken Ears, in whole or in part: 4. Weeds: All is but one *Corn Field*, ſo denominated from the Corn: But the Straw and unſound Ears are Integral Parts and Accidents: But the Weeds are no part at all, but noxious Adjuncts.

So, 1. True Believers and Heart-Covenanters, are the Chriſtians in *famoſiore & propriâ ſignificatione analogati*, to whom the denomination of the Church is ordinarily given in the *New-Teſtament.*

2. *Verbal profeſſion* and *covenanting*, is common to the ſound and unſound, as the Straw and Chaff to the Grain and Ears. It conſtituteth the Church as *viſible matter*, as it is ſuppoſed to ſerve and contain the Grain.

3. The Ears totally and viſibly ſmitten, are but equivocally parts; that is, the perſons whoſe profeſſion or notorious practice containeth a renunciation of their Baptiſmal Covenant or Chriſtianity, are but equivocally called Chriſtians and Church-Members.

4. Thoſe that deny ſome Article of Faith conſequentially, nororiouſly and ignorantly thinking their Opinion conſiſtent with all the Eſſentials which they practically profeſs, are not thereby cut off from the Church; but they having made their Title litigious, may be ſuſpended from ſome Communion till it be tryed.

5. All good Chriſtians are ſinners, and have errors; and if any judg them Hereticks and Schiſmaticks, for ſuch, they are ſtill in the Church of Chriſt. The word [*Heretick* and *Schiſmatick*] are now become what the ſpeaker pleaſe. He is a true *Heretick* that ſeparateth from ſomething eſſential to Chriſtianity (Faith, Love, or Obedience to Chriſt), and from the

Church

Church for that, or thereby. Perſecutors ſeparate from Chriſtian Love and Communion.

So that here is but one Catholick Church; and ſome called by men Hereticks and Schiſmaticks, are true Members: but all that notoriouſly renounce any Eſſentials, are no Members of it.

Rebels is a word that may ſignifie ſuch as *caſt off the Soveraign*: By which, renouncing ſubjection, they renounce being Members of the Kingdom, and are as an Army of invading Enemies, who are in the Land, but not of the Kingdom. But if any will call thoſe Rebels that do but break a penal local Law, or that are diſobedient to a Conſtable, a Juſtice, or a Maſter; this proveth them not to be no part of the Kingdom.

But he *numbreth the excommunicate with thoſe that are cut off from Chriſt.*

Anſ. Yes, upon theſe Suppoſitions following: 1. That they be excommunicate not only for ſin, but for ſuch ſin by which they firſt cut off themſelves from Chriſt, the Excommunicator only declaring it by his Sentence: elſe Excommunicators will be worſe than Devils, if they damn men, or cut them off from Chriſt, who do not firſt cut off and damn themſelves.

2. That it be not only proved an heinous ſin in it ſelf, but that they are proved after due inſtruction and patient warning, to be ſo *impenitent* in it, by wilful ignorance, or obſtinacy againſt Knowledg, as will not ſtand with ſincere Faith and Obedience to Chriſt.

3. That it's no cutting off a man's ſelf from Chriſt, to ſay, that there is ſomewhat ſinful in your Church Government, Liturgy or Ceremonies, or to be afraid to aſſent and conſent to all impoſed, or to take an Oath never to endeavour any reforming-alteration of Church-Government; nor will it prove a renouncing Chriſt, to ſeparate from a Uſurper, or a falſe Teacher, or run out of *Dunſtans* Church (as they did) for fear it ſhould fall on their heads. If therefore any will cut men off from Chriſt for any ſuch thing, or for obſerving the 20*th* Canon of the Council of *Nice*, or for the faſhion of his Cloke, or for not paying the Court his Fees, they either condemn themſelves inſtead of others, or do much worſe than the Devil, that can damn none ſuch.

It's Two to One but this Doctor that here damns the excommunicate without diſtinction, will next ſay, he meant well, tho he ſaid ill, and that he ſuppoſed the *Excommunication juſt.* The beſt is, it's no great matter what he meaneth, while he is none of our Judg, except as to himſelf and the ſeduced.

1. And I add, That we will ſuppoſe the Excommunicator to be no Uſurper, but a juſtly called Paſtor, and not a proud ignorant Obtruder, nor a Stranger that cannot try the Cauſe, nor is called to try it. Much leſs a Lay-Civilian, uſurping the power of the Keys.

Theſe men have ſo many things to ſay, before they can accompliſh their work, as beſpeaks ſuch Auditors whom darkneſs and intereſt hath made monſtrouſly credulous.

As 1. [*We are your lawful Paſtors.* 2. *The Patron's had power to chooſe, and the Biſhop to make us ſo, whether you will or not.* 3. *No other are your lawful Paſtors but we.* 4. *We have power to command things indifferent; and if we command a Surplice, or a pair of Organs, or Peruque, you are cut off from Chriſt if you diſobey us, or at leaſt, if we excommunicate you for it.* 5. *If you think any of our Oaths, or other Impoſitions, to be ſins that would damn you; yet if you refuſe them, and we excommunicate you for it, you are cut off from Chriſt, and in a ſtate of damnation.* 6. *If one Chancellor or Prieſt cut you off, all the Church on Earth muſt judg you accordingly.*

Reader, when ſo ſmall a part of Chriſtians in a thouſand years have eſcaped Excommunication from one or other, what have theſe men done in the World? Is it any wonder if Kings and Kingdoms were ſubjected by Excommunication, and to ſay, [*St. Peter will be angry elſe*] frightned the Nations into obedience? Did not Chriſt and *Paul* ſpeak gently, when they called ſuch *grievous Wolves* in Sheeps cloathing, devouring the Flocks?

§ 32. Yet *p.* 69, 70. his cauſe leads him to ſay, that this Church, which is wider than the Catholick, taking in Rebels, yea, thoſe Rebels themſelves, and Hereticks, and Schiſmaticks, [' *May have the power* ' *of Orders* (or elſe I know what would follow), *and Officers right-*' *ly conſtituted, Chriſtian Sacraments, and all the Eſſentials of a true* ' *Church, except Chriſtian Peace, and Unity, and Catholick Communi-*' *nion.*

Anſ. Reader, pretend not to underſtand him, but anſwer him dilemmatically; either by [*Peace and Union*] you mean incluſive *Union with Chriſt, and the Unity of the Spirit, one Faith, one hope, and Union of Chriſtian Love*; and by *Communion*, a Communion in things neceſſary to ſalvation; or you do not. If you do, then this is the true Paraphraſe of your words, [*They may have all the Eſſentials of a true Church, except all the Eſſentials*]; for thoſe they have not. If you do not include theſe, then this is the Paraphraſe, [*They may be true Believers, and penitent, and love God and Man ſincerely, and be Members of Chriſt, and have his Spirit, and one Baptiſm, and one true hope of Heaven, and the pardon of ſin, and*

yet

yet be Rebels, and damned for want of somewhat else, which I call Unity, Peace, and Catholick Communion]. I think you mean *subjection* to such as you, in all your Canonical Impositions.

In short, the plain truth of this Case I before opened, *viz. When disobedience to true Church-Pastors, proveth to be as Adultery and Murder, sins signifying such Predominance of the Flesh, and absence of Divine Faith and Love, as is inconsistent with sincerity, then it is damning, as other gross and reigning sin is: But else it cuts not off from Christ; and if the Prelates pretend to cut off such, they are liker to cut off themselves.*

§ 33. His rare distinction he fullier openeth, which is, [' *Between* ' *the Visible Church, and the one true Catholick Visible Church: The* ' *Visible Church comprehends all Societies of professed Christians, Hereticks,* ' *Idolaters, or whatever they be: The one true Catholick Church doth* ' *not*].

Ans. I have answered this before. It's well the distinction is not *commonly observed* (as the Coyner saith); for it would be a common abuse. Hitherto we have known but one Universal Church, considered as Mystical (in Believers) or Visible (in Professors of the same, and not another Faith). Professt Idolaters, or Hereticks, that deny the Essential, are no Members of it, as Visible. But this Doctor hath forged an *One true* Catholick Church, less than the Visible, and yet Visible. Could he have spoken sence, he would but have said, [*The Universal Visible Church* hath some Members that are sound, orderly and peaceable, and some that are erroneous, disorderly and unruly, even as it hath some holy, and some Adulterers, Thieves and Persecutors. In a great house are some Vessels of Earth to dishonour.

§ 34. I fear if I should survey but half the confused passages of this book, I should tire the Reader as well as my self. I will be briefer with the rest.

P. 94, 95, *&c.* He giveth us an allay against the tenor of his Excommunications and Damnations, to shew, that he is not so uncharitable as he seems to be, and that his Canon that maketh so great a noise, hath but Powder without Bullet. I look he should say, I misunderstand him; and therefore I will not tell you his meaning, but the sum of his words, *viz. p.* 87. to shew us why [*Those that believe in Christ, repent of their sins, and lead an holy life in all godliness and honesty——may yet be excluded from all the ordinary means of salvation*]: He first blames them that in these days have thought *Holiness* so sufficient; and would cheat his Reader, by citing *Austin*, as of that mind, who hath no mention in the words which he cites of Faith, Holiness, Love to God, or to his Saints, or Service, but only a Catalogue of such Virtues as Heathens or Infidels plead for, *viz. Chastity, Continence, not covetous, not serving Idols, not contentious*,

contentious, patient, quiet, emulating and envying none, ſober, frugal]. But yet an *Heretick* (who is without the Chriſtian Faith and Love), ſo far is he from including theſe in his Deſcription. But no doubt he will have ſome Readers that will ſwallow all ſuch Hooks as theſe.

Then ſuppoſing men have no Love that communicate not on his terms, nor love the Peace and Unity of the Church, unleſs they joyn in ſuch Principles as his, that would deſtroy it; he tells us truly, that Heaven is only the Gift of Chriſt, as merited by him; and therefore can be had only on his terms; and that is, only in Communion with his Church, and by his Sacraments.

Anſ. And what Chriſt's Terms are, he hath told us, Mark 16. 16. *He that believeth and is baptized, ſhall be ſaved.* John 3. 16. *Whoever believeth in him, ſhall not periſh, but have everlaſting life*, &c. The whole Goſpel is a Charter of ſalvation to all that have *true Faith, Hope, Love, and Holineſs.* And all ſuch are in the Church of Chriſt.

2. And as ordinarily doth the Scripture tell us, that the *preaching of the Goſpel is the means of faith and holineſs*, by which God *ſaveth them that believe*; and that *by the hearing of faith preached, the ſpirit is given*, Gal. 3. 2, *&c.* Rom. 10. 14, 17. John 5. 24. Acts 18. 8. Acts 10. 44. *The holy ghoſt fell on all them that heard the word*, before they were baptized, even the miraculous gift of the Spirit, *Matth.* 13. 18. *Mark* 4. 20. *Luke* 8. 13, 21. and 11. 28. Chriſt himſelf *preached*, but did not *baptize*: He ſent forth his Diſciples to convert men by *preaching*, Matth. 10. 7. and 11. 1. Mark 1. 38. and 3. 14. Luke 4. 18, 19, 43. and 9. 2, 60. Acts 5. 42. and 10. 42. and 8. 5, 25, 35, 40. and 9. 20. 1 Tim. 3. 16. 1 Cor. 1. 17. *Paul* ſaith, *he was not ſent to baptize, but to preach the Goſpel.* John 15. 3. *Ye are clean through the word*, &c. John 6. 63. *The words that I ſpeak unto you, they are ſpirit and life.* John 17. *Sanctifie them through thy truth: thy word is truth.* 6. 68. and 8. 30. 2 Cor. 5. 19, 20. 1 Tim. 5. 17. and 1. 2. John 4. 2. *It is able to ſave ſouls.* James 1. 21. 1 Pet. 2. 2. John 8. 31. Heb. 4. 12. *It is able to make us wiſe to ſalvation: It is by the word of God that men are born again as an incorruptible ſeed.* 1 Pet. 1. 23. *It is that abiding in us* that is our continued life, 1 *John* 2. 14.

There is no mention in Scripture of any one that was converted and made a Believer by Baptiſm or the Lord's Supper. The Adult were all to *repent* and *believe*, before they were baptized; and God promiſed them forgiveneſs thereupon: He never bid men baptize Infidels, nor graceleſs men. Baptiſm was but the publick ſolemnizing of the Covenant, which they conſented to before, and the ſolemn inveſting them in that relation to which they were before entered: And entring them by Baptiſm, ſtated them

them in the Universal Church, before ever they were setled under any particular Pastor in a particular Church, as the case of the *Eunuch*, Acts 8. shews.

But that which I call his *Allay*, is, that he copiously tells us, that [*Heaven is a supernatural state of happiness, and not the natural reward of an eartly creature*, p. 92, 93. *It is but an earthly happiness that Nature was made for, and was promised to* Adam *in Paradise; an immortal life on Earth. An immortal life after death cannot be the natural Reward. Innocent flesh is flesh: Were it not for Heaven, man were not bound to lay any restraint on himself, nor suppress sensual inclinations, nor deny them proper and natural satisfactions. As far as we know, to live always in this world and body, was the Original State of mankind, without any expectations of a more divine and spiritual life*, p. 98. Briefly, p. 272. *The Divine Spirit is the principle of Immortality in us, which first giveth life to our souls, and will at last raise our bodies.*

Ans. His Opinion in this, is not without the consent of some very learned and good men: And if he had held only, that *immortality* is proper to the *spiritual*, so far as it is *immortal blessedness*, who would contradict him? But seeing it is the undistinguisht *immortality of the Soul that he speaketh of*, I shall in this, with submission, declare my Dissent and Reasons.

§ 35. 1. I confess that, as I said, it is an Allay to his damning Sentence of thousands of God's faithful Servants: For it seems by [*Damnation*] he meaneth but *Death*, and the loss of Heaven, in which the Soul is *dead* as well as the Body; and so he judgeth us not to any other Hell. But then all the Infidels, Atheists, Murderers, Perjured, Adulterers and Drunkards, find the like kindness from him (if it will prove such). It seems all their Souls are mortal, and die as Beasts: And so the fear of Hell, or any pain after Death, is dismist by him to all the World.

2. I believe not this, because God is the righteous Governor of the World, and ruleth by means suited to the end: And we find, that the fear of a future positive punishment, is so natural to the Conscience of man, that the World is mostly governed by it: And God ruleth not man by meer deceit.

3. We see that even the fear of Hell is not sufficient to restrain (no, not professed Christians and Preachers) from Perjury, Persecution, Sensuality, Worldliness and Wickedness: What a case then would the World be in, were they delivered from those fears? Then would be worse than Toads, Adders, or mad Dogs to one another.

4. The

4. The Philoſophers, yea, moſt (and almoſt all) the Infidel and Pagan World to this day, were convinced of the Immortality of the Soul: So that even the Lord *Herbert*, *de verit.* numbereth it with the *Notices* of *Nature.*

5. I have in divers books given, I think, ſatisfactory proof of the Souls immortality, not now to be repeated, both Natural, and from Revelation: And if he preach the contrary, I crave his patience with thoſe that ſcruple taking him for their Paſtor.

6. But (as *Lactantius* and *Arnobius* plead againſt the *Platoniſts* for the Souls Mortality by Nature) I do confeſs that there is nothing in Nature that will prove that God *cannot* annihilate it, as he can do any Angel; nor that it is immortal without dependance on God, nor that will prove infallibly that God will annihilare no Soul: But all that we pretend to prove by Nature is, 1. That there is nothing in the Nature of the Soul that hath a tendency to annihilation or diſſolution of it. 2. That God, who maketh all things ſuitable to their uſe, ſeemeth to intimate, that he will not diſſolve or annihilate it, by making it of ſuch a durable Nature. 3. And his Government affords us yet ſtronger moral Arguments.

7. As God made *Adam*'s Soul of an immortal Nature, ſo ſin changed not his Eſſence, but his Quality and Relation. And tho it made him mortal in the diſſolution of his humanity or compoſition, and liable to pain, it did not turn him into an Animal of another *ſpecies*, nor acquit him from all future ſuffering. God having made his Soul naturally *durable* or *immortal*, man's merits were but to determine whether it ſhould be *immortal happineſs* or *immortal miſery*. God was not bound to change man's Eſſence to ſhorten his ſuffering, becauſe man vitiated it.

8. If one ſhould preach, that Chriſt came to make Humane Souls immortal that were all *naturally mortal*, it would make Faith ſo hard a Work, as would greatly hinder the converſion of the Infidels. It would be an hard thing to believe that Chriſt maketh Saints of another *ſpecies* from all other men, as men are from Brutes: And if ones Soul be *naturally mortal*, and others, by the *Spirit*, *immortal*, it would ſeem a ſpecifick difference: And Philoſophers and *Mahometans*, who can ſay ſo much for the immortality of the Soul, would deſpiſe Chriſtians as leſs Orthodox than they.

9. I have elſewhere proved, that the *Jews* held the Souls immortality, except the *Sadduces*: He that ſaid, *Good Maſter, what ſhall I do to inherit eternal life?* ſpake but their common Opinion; as did all they that believed that any roſe from the dead.

10. I

10. It seems by the History of *Henoch* and *Elias*, that if man had not sinned, he should have been so translated: For God had said, *Increase and multiply*; and the Earth would not have held all Humane Generations.

11. Christ expresly saith, There shall be a *Resurrection to condemnation*, John 5. and that the wicked *shall go to everlasting punishment*, Matth. 25. and that *their worm never dieth, nor their fire is quenched*, &c. But if the Soul be not immortal, there can be no *Resurrection*: It will not be the same man, but another new made: And shall a *new soul* suffer for *another's* sin? *Luke* 16. in the case of *Dives* and *Lazarus*, tells us Christ's mind of this.

12. Yet I confess that the *Resurrection of the Body* was not promised before the Fall, nor yet plainly threatned, but seemeth to be the common effect of Redemption in its first instance, as it was for all Mankind; *viz.* That man being *filius mortis*, Christ would first, as a common Saviour, *restore his Nature*, and then set him in the way of Tryal for its happiness or misery; as God at first made his *Nature*, and then tryed him accordingly. But it seems had there been no Saviour, the body should have continued dead (being but the meer instrument of the sinning soul), and the immortal soul be immortally unhappy.

13. Therefore in this, if the Doctor mean not better than he speaks, but thinks indeed that the *Spirit* only is the *Principle of the Souls immortality*, I differ from him, but not with contempt, acknowledging that these things are weighty, and of difficulty: But I am loath to be less Orthodox than Heathens and Infidels, or than the vain conceited *Rabbins*, who as *Buxtorfe* and others tell us, do hold that good *Israelites* go to Heaven, and bad *Israelites* to Hell, and all others die like Beasts. Did he so hold of good and bad Christians, it were too gross (or of those that are called by the Gospel, and some believe and some refuse). The Papists most commonly hold, That unbaptized Infants are in some such neutral state, shut out of Heaven, but under no positive pain. But if the Doctor preach so of the Adult and all, tho he seem to abate of his severity to the Dissenters, he will do no service to the Church.

14. The Terms *Reedeeming*, *Restauration*, and other such in Scripture, intimate, that Christ did restore Man to the state he fell from. adding more mercy to it: And therefore that his Soul was immortal, and he *in via*, and not *in patria*.

And I believe not what he adds of man's being not obliged to deny Sensuality, were it not for Heaven: 1. He thinks *Adam* was made but for Earth: And yet God bound him Not to eat of that Fruit which his eye, appetite and fancy led him to desire. Doth he not here directly condemn God's Law, and justifie *Adam*'s Sin? 2. Were there no Heaven for us,

man were bound to rule his Appetite and Senſe by Reaſon: And the *bonum publicum*, and his own, would oblige him by Reaſon to reſtrain Senſuality, as to Women, Wine, Meat, deſire of our Neighbours Eſtate, Anger that would kill others in revenge. 3. And I think God doth not bind us now to take the forbearance of ſuch comforts as further us in Holineſs, Thankfulneſs, and other Duties, to be any neceſſary way to Heaven.

§ 36. *Page* 122, 123. To prove his ſort of Catholick Unity, he is not content with *Epiſcopatus Unus eſt*; but he *aſſerteth*, *That all the Biſhops of the Church are but one Biſhop, inveſted with the ſame Power*, &c.

Anſ. 1. *Epiſcopacy* may be ſaid to be One, as it is *One in ſpecie*, and *for one remote End and Object*; as Juſticeſhip in *England* may be called One: But that all *Biſhops ſhould be but one Biſhop*, is ſtrange (Tho by impropriety of ſpeech, almoſt any thing may be ſaid). No doubt but the Name [*Biſhop*] ſignifieth in common ſpeech, the *Subject related*]: Either he meaneth, that the *Subjects* are one, or the *Relation*. While he abhorreth the diſtinguiſhing of the equivocal [*Unity*], we muſt take him to ſpeak in *ſinſu famoſiore & uſitato*: 1. They that have divers numerical conſtitutive parts of men (matter and form), are divers Biſhops, as Subjects of the Relation: But ſo have *e.g.* the Biſhop of *Canterbury*, and *York*, and *London*: They have divers Souls and Bodies.

They that may depoſe and curſe each other, are not the ſame Biſhop: But ſo did *Chryſoſtome* and his Adverſaries, and hundreds more. If they are *One ſubjectively*, the *Virtues and Vices* of ones are anothers, and the Creditor may take one man to Priſon for anothers Debt.

2. They cannot be *One numerically* in the *Relation* of Biſhop: For the *Relation* is *Accidens quod ſequitur ſubjectum*: The ſame numerical Accident cannot poſſibly be in two diſtinct Subjects: For it periſheth if it ceaſe to be in its Subject. One man's *Colour*, *Virtue*, *Learning*, &c. cannot numerically be the Accident of another: So that *all Biſhops being one Biſhop*, is juſt like the reſt of this man's Doctrine. I believe one may be *good* and another *bad*, one *ſaved* and another *damned*.

What can the man mean by it, if he could ſpeak his mind? Sure nothing but that their Office is of the *ſame ſpecies*, and they bound to uſe it in their ſeveral places, as from *one Chriſt*, under *one Law of his*, with the greateſt *Love and Concord* they can, and for the *common good of one Univerſal Church*: Can he mean more, without groſs Error? And who denieth any of this, as to the Epiſcopacy of Chriſt's inſtitution?

§ 37. [*They*

§ 37. [*They are bound to govern where it can be had, by mutual advice and consent*].

Anſ. So far as the end requireth, The common good: So ſay the *Independents*: And is that the Unity ſo much talkt of?

§ 38. [' *No Biſhops are abſolutely independent, but are obliged to preſerve the Unity of the Epiſcopacy* ——— *Thoſe Churches muſt be independent which have an independent Power and Government, as all muſt have that have independent Governours or Biſhops; and independent Churches can never make one Body, and one Catholick Communion, becauſe they are not Members of each other.*

Anſ. 1. No Two Churches on Earth of the ſame *ſpecies* (*Dioceſan*, or *Parochial*, &c.) are *members of each other*, but all of the *Univerſal* or *National*, of which they are *parts*; no more than your fingers or eyes are members of each other.

2. Reader, pardon me, that in the beginning I commended him, as being for *Dioceſan Independency* in *Power*. Theſe words make me again uncertain what he's for. Plain *Engliſh* would diſtinguiſh *dependance of Subjects on Rulers in a Polity*, and *dependance of Equals by Concord in a Community*: Theſe are plain words. He after ſaith, that *Dioceſans have no proper Governors Eccleſiaſtick over them*, or to that ſence: But here he ſaith, *they are not independent in Power and Government*: Yet the man ſaith ſo little in any determinate ſence, that I know not whether by [*dependance in Government*], he mean [*a political dependance on ſuperior Governors*], or [*a political Union of many perſons to make one ſuperior governing power* (like a Senate), or a *meer voluntary concord of many Governors that are Equals*, like that of *many School-Maſters* or *Princes*, whoſe Concord maketh them not *One Polity*, but *One Community*. The former ſence ſome words of his do favour; but elſewhere he ſo much denieth them, that I hope it is but the *laſt* that he meaneth.

3. But if this be his ſence, What independent (whom he ſo much damneth) doth not acknowledg a *dependance* in *Community*, on all true Chriſtians (and in *Polity on Chriſt*)? Doth not every Chriſtian confeſs, that all true *Churches* and *Chriſtians* depend on the *Whole*, as *Parts*, and on each other, as Fellow-Members, obliged to live on the ſame Chriſt, in the ſame Love and Communion in Eſſentials, and in as many Integrals of Religion as they can reach to? I never met with the Chriſtian that denied this: Therefore what to make of this man's words, I know not.

§ 38. *P.* 126. he ſaith, [*He who cauſeleſly breaketh this Unity, can be no Catholick Biſhop*].

Anſ. Is it come to that? Alas! how few Catholick Biſhops then do we hear of in the World? Tho no good man breaks it in the *Eſſentials*, who breaks it not in *Degrees* or *Integrals*. They were guilty of Schiſm that ſaid, *I am of Paul, and I of Apollo, and I of Cephas. Peter* brake it in ſome degree, *Gal.* 2. And much more thoſe, *Phil.* 1. that *preacht Chriſt in ſtrife*, to add to *Paul's affliction*. How ſhall we know then what all his talk for Communion ſignifieth as to practice? With what Biſhops in the World muſt we hold Communion? And how ſhall we know them? If any prove that any *Engliſh* Biſhop *cauſeleſly breaketh this Union* in any degree, muſt we ſeparate from him? I know no evaſion for him here, unleſs he will yet diſtinguiſh of *Unum: Martinius* ſaith, *Unus* is, 1. *Indiviſus*. 2. *Sic indiviſus, ut etiam indiviſibilis*. 3. *Sic indiviſus, ut diviſibilis*. 4. *Sic indiviſus ut diviſus, ſeu diſtinctus ab aliis*. 5. *Unicus ſolus*. 6. *Unus cum aliquo, ſeu idem, aut numero, aut genere, aut ſpecie, aut analogia: item Eſſentia, Perſona, Voluntate, aut actu*]. But this is *Gibberiſh*, I ſuppoſe, to the Doctor: Bare *Unity* is more intelligible, tho no one know wherein it muſt be.

§ 39. He adds, [*'To preſerve the Peace and Unity of Epiſcopacy, it's 'neceſſary that every Biſhop do not only obſerve the ſame Rule of Faith, 'but eſpecially in matter of weight and conſequence, the ſame Cuſtomes 'and Uſages, and the ſame Laws of Diſcipline and Government* ——— *and 'when any difficult caſe happens, for which they have no ſtanding Rule to con-'ſult.*

Anſ. The longer the worſe! If I ask him whether he mean ſuch *Cuſtoms* and *Uſages* as are *part of God's Word materially*, commanded or commended in Scripture, I know not what he will ſay; but I ſtrongly conjecture he will ſay, No: It is *Tradition* and *Church-Cuſtoms not there mentioned.*

If I ask, how theſe come, [*eſpecially to be mentioned as matter of weight and conſequence*], he confeſſeth, that God, and not Man, made the Church: And is not God's Law ſufficient to be its *Univerſal Rule?* If man make theſe matters of *weight*, man may unmake them.

2. But is it not *Univerſal Church-Communion* that he is ſpeaking of? I provoke him to tell me, if he can, who on Earth hath power (beſide God and our Saviour) to *make Laws (the ſame) of Diſcipline and Government to the Univerſal Church?* Is not *Legiſlation* the *prime part of Government?* Have not you oft denied any Humane Supreme Government under Chriſt over all the Church? Do you not here ſay the contrary? Know you not the difference between the *Contracts of a Community*, and the *Laws of a Polity?* It's no *true Law* if it be not the act and inſtrument of a Rector to govern his Subjects. If Twenty Kings meet (or School Maſters, Phyſicians, *&c.*) and agree on certain Points of Government, this maketh them

them not *One Polity, Kingdom* (or *School*): Their Contracts are neither *Laws* to each other, nor to their common Subjects; but every King may make them a *Law to his own Subjects.*

4. If you ſhould mean only *National Laws of Diſcipline and Government*, how come all the Churches in the World to be obliged to [*obſerve the ſame Laws*], *e. g.* our Canons? This, as to *Traditions*, is expreſly contrary to our *Articles of Religion* which you ſubſcribe. And when the Church-Laws of all Countreys differ ſo much, which muſt all be reduced to?

If you ſay, They muſt all agree to thoſe called *the Codex Eccleſiæ Univerſalis*, or the Four or Six firſt approved Councils, *&c.* I anſwer, 1. It's *gratis dictum:* And how prove you thoſe univerſally obligatory, and no other? And how will you ſatisfie Conſcience, which are the obligatory Laws indeed?

2. Why do you then caſt all from Communion that obſerve the 20*th Canon* of the Council of *Nice*?

3. What power have dead Biſhops over us, and all Chriſt's Church? They were Canons for one Empire which is diſſolved, and of which we are no part.

4. Is Chriſt ſo inſufficient a Lawgiver, even for Laws neceſſary to the Unity of his Church, as that we muſt have more *Laws of Covernment and Diſcipline* which the Catholick Church muſt *unite in*, or be *no Church:* And ſhall that man plead for ſuch Laws that yet ſaith, *There is no univerſal Governor?* I never ſaid, you are a *Caſſandrian*, or a *Papiſt*: But it was ſuch ignorant Doctors that ſaddled the Horſe, and held the Stirrup while the Pope got up.

§ 40. [‘*This* (ſaith he) *makes it highly reaſonable for Neighbour-Biſhops* ‘*at as great a diſtance as the thing is practicable with eaſe and convenience, as* ‘*the Biſhops of the ſame Province or Nation, to live together in a ſtrict Aſſo-* ‘*ciation and Confederacy, to meet in Synods*———*to oblige themſelves to the* ‘*ſame Rules of Diſcipline and Worſhip*———*There may be a primacy of order* ‘*granted to ſome Biſhops and their Chair, by general conſent, and under the* ‘*regulation of Eccleſiaſtical Canons, for the preſervation of Catholick Uni-* ‘*ty.*

Anſ. You make this *Catholick Unity eſſential* to the Church: And yet doth it lie in *Humane Canons and Aſſociations?* Did Chriſt leave things ſo *eſſential* to *Humane Invention?* And is concord in *your Canons* neceſſary to ſalvation? And yet the proof of all this, is but this, and ſuch Doctors Aſſertion, that [*it's highly reaſonable*]. And ſo Unity and Salvation muſt lie on all that ſuch will think *highly reaſonable.*

2. If

2. If Subjects may thus make their own Laws, no doubt they will make them ſuitable to their Natures and Inclinations (And it's confeſt, that oft the *moſt*, even of Biſhops, are bad and worldly men), and ſuitable to their Ends and Intereſts: How many would be glad if Soveraigns would thus let Subjects make their own Laws?

3. But how were the Canons, or Laws of a National Church to be a Rule to all the Church on Earth, and neceſſary to its Unity?

4. And how comes this man that made it damnable in the *Independents* to make a *Church-Covenant*, as if they renounced Baptiſm, now to make *Church-Aſſociations* and *Confederacies* to be ſo neceſſary to *Catholick Unity*? Truly I know no anſwer for the man, but the ſame that *Binnius* giveth us, when Pope *John* and *Hormiſda* gave a contrary determination, *de fide*, on the queſtion, *Whether it may be ſaid, that One of the Trinity was crucified? One ſaid, Yea*; But the *Neſtorians* taking hold of it, the other ſaid, *Nay: Ita mutatis hoſtibus*, ſaith *Binnius*, *arma neceſſario mutanda ſunt*: That's *true* when it's for *themſelves*, which is *falſe* when it is for *others*.

5. But it was modeſtly done to confine theſe Confederacies to the *greateſt diſtance that the thing is practicable with eaſe and convenience*: And ſo he fairly denieth *General Councils* (and *after more plainly*). But when the *Armenians*, *Syrians*, *Abaſſines*, *Grecks*, &c. cannot with *eaſe* and *convenience*, go above Five or Six Hundred miles (at moſt); and ſo each Countrey hath different Cuſtoms, Laws and Canons: Can the Catholick Church obey them all?

§ 41. *P.* 127. '*This* (ſaith he) *ſeems to be the true Original of Archiepiſcopal* ' *and Metropolitical Churches.*

Anſ. If ſo, I will not believe that they are neceſſary to Catholick Unity and Salvation, till I know who invented them, and whether they had as good a Commiſſion as the Apoſtles

2. If Biſhops made the firſt Achbiſhops (and Pariſh-Biſhops, ſay others the firſt Dioceſans, and Presbyters the firſt Pariſh-Biſhops), then, 1. Inferiors may make Superiors, and give the power which they never had. 2. Why then may they not ordain Equals, and propagate their *ſpecies*. 3. Then *Presbyters or Biſhops* are of *God*, and *Archbiſhops* of *Men*.

§ 42. *Page* 128. Saith he, [*Every Biſhop is the proper Governour of his own Dioceſs, and cannot be regularly impoſed on againſt his conſent.*]

Anſ. Yet even now [*He that cauſeleſly breaks this Union is no Catholick Biſhop.* It ſeems then it goeth not by Vote; but a Diſſenter may be a free Catholick: I pray you then *impoſe not on others againſt their conſent*.

[*'The whole Authority* (ſaith he) *of any Biſhop or Council over other Biſhops, is founded on the Laws of Catholick Communion——Therefore they have no proper Authority, but only in ſuch matters as concern the Unity of the Epiſcopacy, or the Peace and Communion of the Catholick Church. If a Biſhop be convicted of Hereſie or Schiſm, or ſome great wickedneſs or impiety, they may depoſe him, and forbid his people to communicate with him, and ordain another in his ſtead, becauſe he ſubverts the Unity of the Faith, or divides the Unity of the Church, or is himſelf unfit for Communion.*

Anſ. 1. Either theſe are meant as *acts of Government*, or *not*: If *yea*, then why do you ſo oft diſclaim it, and call it only *Advice* and *Communion*? Then you place this *governing Power* in *Forreigners*, when they are no *further off* than *with eaſe and convenience* we may confederate with them: And whither this will lead, I'le not enquire. If *nay*, then it ſeems men may *depoſe Biſhops, and ſet up or ordain others in their ſtead*, without any *governing Power over them*. If ſo, then by *Authority* you muſt mean *Auctoritatem Doctoris, vel Nuncii* (and ſo, I confeſs, Paſtors may in Chriſt's Name, require other Churches to do *their* duty), and not *Authoritatem Regentis*: And if ſo, it's as true, that when there is juſt cauſe, a *few* may *depoſe many*, as *many depoſe a few*. But men uſe not to call it *depoſing* and *ordaining in his place*, when men do but charge others in Chriſt's Name to do their duty: I find not that St. *Martin excommunicated* the Biſhops and Synods in *Ithacius* and *Idacius* time; but I find that he *renounced Communion with them*, and ſo may *Equals* do.

§ 43. *P.* 140. he ſaith, ['*The ſenſleſs imputation of Caſſandrianiſm, and French Popery, is managed ſo knaviſhly by Mr.* Lob, *and with ſuch blind fury by Mr.* Baxter, *with ſo much confuſion*, &c.]

Anſ. The Terms I wonder not at; but whatever we are for *Knavery*, or *blind Fury*, if this man help us againſt *Confuſion*, it's ſtrange.

§ 44. *P.* 173. he grants that the *Biſhops are not the Governours of the Church, as united in one common regent Head over the whole Church; but as every Biſhop governeth his own ſhare*]: And this (of *true Biſhops*) who denieth him?

P. 183. *It is but a voluntary combination, and ſtricter aſſociasion for preſerving Unity by advice*, &c. All this is good (tho damned by him in the Independents) if they would combine to rule according to the Laws of Chriſt, and not make any of their own without authority, nor ſo as to accuſe Chriſt's Laws of inſufficiency, nor make dividing noxious ſnares.

§ 45. Saith he, *p.* 189. [*That this Church is Univerſal, is founded on the Laws of Catholick Communion*].

Anſ.

Anſ. No Humane Laws make the Church Univerſal. Men may make their own Subjects or Confederates unite in accidents (either *juſt*, as in *one Tranſlation of Scripture, one time and place and meeting*, &c. or *unjuſt*, when it's hurtful, vain, or belongs not to them); but it is only he that maketh the Church a Church, who thereby maketh it *One Church* in Eſſentials: And in Integrals, he that maketh it entire (by inſtitution or efficiency).

2. This Union is founded in mens Unity in Chriſtianity, *Eph.* 4. 3, 4, 5, 6.

§ 46. *P.* 192. He ſaith, [*The Aſſociation and Confederacy of Neighbour-Churches is founded on the Law of Catholick Communion, and the Catholick Communion cannot be maintained without it.*

Anſ. Not without *Baptiſmal Confederaoy* in the neceſſary Duties commanded by Chriſt: But as to your Confederacies in *Humane new Church-Forms, Patriarchal, Metropolitan*, &c. was not the Church *One* without them, before they were invented? Here he maketh *voluntary Confederacies* to make *new Church-Canons, or Laws of Diſcipline*, neceſſary to *Unity*, and that *Unity* neceſſary to *Salvation*, all being cut off from Chriſt that break it: As if Chriſt had not made Laws enough neceſſary to ſalvation, and he that only kept his Laws, and not mens Canons, could not be ſaved. Can he tell us then where to fix our Religion? On what Biſhops, and on what Canons? I am certain that his Religion will not ſtand with *certainty of ſalvation*, when no man can be certain what is neceſſary to ſalvation, nor what *de novo* will by Biſhops be made neceſſary the next year, nor who thoſe Biſhops muſt be.

2. See here again: When he made it a *renouncing our Chriſtianity*, to *confederate* and *aſſociate* to do *mens duty* in a *particular Church*, he yet maketh it *neceſſary to Unity* (and ſo to *ſalvation*) by *confederacy* to make *new Humane Church Forms.* All this is to bring all mens ſalvation (opinionatively) into the power of thoſe that can get uppermoſt; as if men could as eaſily damn *others* as *themſelves.*

§ 47. *P.* 200, 201. ſaith he [‘ *If the Church cannot be a Political Society* ‘ *without one conſtitutive Regent Head, then the Church is not a Political Society;* ‘ *for it neither has nor can have any ſuch——on Earth over the whole*].

Anſ. We thank you for that much. But the *Church* is a *Political Society*; and to deny it, is to deny an Article of the *Creed*, and to unchurch it, *quoad ipſam formam:* And *Chriſt* is its conſtitutive regent Head: The *whole Family in Heaven and Earth is named by him*; *from whom the whole compacted body is increaſt and edified:* And it's dangerous falſe Doctrine (worſe than breaking one of your Canons) to hold, that the *Church cannot be a Political Society, unleſs it have an Head on Earth.*

§ 48. He

§ 48. He adds (when I ſhewed that all Epiſcopal Writers, as *Hooker*, *Spalatenſis*, &c. of Church Polity, take the Church for one Body Politick) [‘ *But what is this to the purpoſe? Does* Hooker *ſet up one Regent* ‘ *Head?*]

Anſ. 1. Yes, Chriſt. 2. Was it not directly to my purpoſe, to prove it a *Polity*, which was that which I alledged it for?

But (ſaith he) *do any of them prove, That Civil and Eccleſiaſtick Polity is the ſame thing?*

Anſ. Yes, *in genere.* Do they uſe the word equivocally? Is not *Polity* or *Government* in *Civils* and *Eccleſiaſticks* [*Polity in genere*]? How can theſe elſe be diſtinct *ſpecies* of it? Was this ever denied by Conformiſt before?

Saith he, [‘ *Do not the Civil and Eccleſiaſtick Commonwealth differ as much as the Church and the State?*

Anſ. And do not Church and State differ in *ſpecie*, as being both *Politick Bodies*, *ſub uno genere?*

He adds, [‘ *Therefore he muſt ſtill prove, That as one ſupreme Regent* ‘ *Head is neceſſary to the Unity of a State or Kingdom, ſo it is to the Unity of* ‘ *the Church, which will be a fair advance towards Popery.*

Anſ. 1. Every Chriſtian holds, That Chriſt is the Head over all things to his Church: But every Chriſtian ſays not, That this is an advance to Popery. Is Chriſtianity Popery?

2. Is one *State* and *Kingdom* all the *World?* All that I have to prove is, That *as all the Earth is one Divine Kingdom*, God being the abſolute Soveraign, and each particular Kingdom is part of it, a Political Body ſubordinate, informed by its One Humane Soveraign; even ſo the Univerſal Church is one Body Politick, informed by Chriſt, the *Divine-Humane* Head; and particular Churches are ſubordinate Bodies Politick, parts of it; *as ſuch* (but not *as Chriſtian*) *conſtitutively informed by their proper Paſtors*; which all thoſe Epiſcopal men believed, that uſed the old deſcription, *Eccleſia eſt plebs Epiſcopo adunata.* This is all plain to other men.

§ 49. P. 201, 202. He finds [*nothing like proof but my Aſſertion*, ‘*That* ‘*the Regent part is the Informing part*; *and if it have not one Regent part, it* ‘*is not one Society, as Political: If it have none, it is no Polity: If it have* ‘*many, it is many*].

Anſ. Reader, his own words are, *What a Drudgery it is* to diſpute with ſuch: If he had talkt of theſe things at School, he would not have challenged his Maſter to prove the ſignification of the words in his Dictionary; but now he is a *Diſputer*, there is no end with him: If he challenge me to prove, that *Rex* ſignifieth a *King*, and *Subditus* a *Subject*, and ſo of the reſt, he will get the better by tiring me: I can only refer him to

books, and *uſe*, and *men of that profeſſion*: And ſo I do here: If *Politia* do not ſignifie the *Government*, and *Governed Societies* informed by *Government*, all the Politicks, and Dictionaries, and uſe of Politick-Profeſſors, have deceived me. I know *Politria* is ſometime uſed Tropically for any *cauſe of life*, any *rules of living*, yea, for *good works*, by *Chryſoſtome*, &c. But I ſaid enough to make him know that I ſpake of it in the uſual proper ſenſe of Politicians: And ſo it is taken, 1. For the *ſtated Form of Government in Civiiate*. 2. For the *adminiſtration* of that Government: 3. For the *jus Civitatis*, or *Burgeſhip* in a governed City: 4. For the *converſation* of men in ſuch a governed Society. What is *Politica* but *civilis ſcientia*? What is *Politicus* but *civilis respublicæ gerendæ peritus*, or *qui rempublicam gerit*? Tho it be called *Respublica a fine*, from the *publick good*, yet men of that profeſſion have appropriated the Names of *Respublica*, *Civitas*, and *Politia*, to governed Societies only, and *analogum per ſe poſitum ſtat pro famoſiore analogato*.

Saith he, [*'This I grant is true of ſuch Societies as are One by one ſupreme unifying power; but not of ſuch a Society as is One, not by one ſupreme power over the whole, but by one Communion: And ſuch a Society the Church is.*

Anſ. This is downright Hereſie: But he meaneth not as he ſpeaks: For he often confeſſeth, that Chriſt is the Soveraign Head of the Church: And to confeſs that, and yet ſay, [*That tho Chriſt be the Regent Head and Soveraign*], yet this doth not *inform* it, or *unifie* it, is groſs contradiction, as if the *Form* did not give the *ſpecifying and unifying eſſe & nomen*: We may next come to deny, that Maſter and Scholars are a School, or King and Subjects a Kingdom, or Soul and body united, a Man, or that Two and *Two* are Four.

2. He here plainly makes the Church to be but a *Community*, which is falſe.

3. And yet he will have it a *Political Society*: For he ſaith, That [*for a Political Society to be informed by the One Regent part, is not true of the Church*]: which plainly includeth, That the *Church is a Political Society, and yet hath not One Regent Head*, which is a contradiction. He ſaith, [*The Church muſt be excepted from Mr.* B's *Rules and Definitions of Polity*].

Anſ. You ſee to what a paſs theſe men would bring us: As we muſt have New Rules and Laws of ſalvation, if we will be of their Church-ſtate; ſo we muſt have *New Politicks*, and *New Dictionaries*: The Church cannot be a *ſpecies* of a Politick Society without New Definitions of Polity. Next ſay, *God's Laws* are no *Laws*, unleſs you make a New Definition of Laws *in genere*; and *Chriſtians are no Men*, without a New definition of a *Man*.

I will

I will not pretend to teach this Doctor; but if he will go to School again, I may hope he may meet with a Tutor that will teach him these Things following:

I. That a meer Community is not a proper Body Politick, *Civitas vel Respublica*, but an ungoverned Society of Equals (*in hoc*), associated for common good: So are a company of men that venture all their Goods and Lives in one Ship, as Equals, agreeing on some means of common safety; or any combined Body without Government.

2. That no *Community* can make a *true Law in proper sence*, but meer *contracts*; tho the Names of *Laws* may be abusively so used: For a *Law is only the signification of a Rector's Will, making the Subjects duty with due reward or punishment*: And it is the first part of the *Administration* in *Government*: *Legislation* is the Prerogative of Rulers, and never belongs to Equals in Community.

III. That a proper Political Body is only a Society consisting of Governour and Subjects, united relatively.

IV. That if Twenty Governors, Kings or States, that are each supreme in their Republick, confederate, so as to set up one in rule over all the rest, or the *Major* Vote of themselves to be Governor of the rest, they make a new Kingdom or Republick by it: But if they only confederate for the strictest Concord, Offensive and Defensive, this makes no new Polity nor Law, but meer *Contract* of Equals; tho all are Kings, each one may make Laws for his own Kingdom, according to those Contracts; but they are Laws only by the Authority of their proper Soveraign.

V. That *Cities* are Bodies Politick, and in a Kingdom are subordinate parts, headed *per modum formæ*, by their proper chief Governour; but supposing the superior Headship of the Kingdom, and that Kingdoms are informed by Union with their Soveraigns (*specified* as the *Soveraigns* are, *Monarchical*, *Aristocratical*, *Democratical*, or *mixt*), and unified by them; But no man's Soveraignty is unlimited, independent or absolute, God being only such over all, and Earthly Soveraigns more dependent under him than Mayors and Justices under the King.

VI. That even so it is in the Church, which is one Political Body under Christ, containing particular Churches subordinately informed by their proper Pastors.

VII. That a Confederacy of these Pastors is very useful, for agreement to observe the Laws of Christ, and to make such *Local By-Laws* as Corporations may do by Charter, to determine their own Circumstances which the Law of the Land determines not, each Church hath power, which many may agree to use, allowing necessary variety: And the Magistrate may determine that which is not proper to the Pastor's Office for

many. But the *concord* of these *Associated Confederates*, can make no *Law*, but *contract*; nor any proper new Church-form, save as improperly called a *Church* from Accidents. If the *Saxon Heptarchs* had agreed to govern all their Kingdoms by strict consent, this had not made another Kingdom or Law; they had not been made One Kingdom by such a Confederacy, but many Kingdoms agreeing as one Community of Equals.

VIII. The Relation that all Pastors have to the Universal Church, will enable any of them, more or fewer, confederate or not, *ex authoritate Ministri & Nuncii*, to tell any other Bishops or Churches of heinous scandalous sin, and admonish them, and renounce Communion with the impenitent, and exhort people to forsake Heretick Bishops, *&c.* But all this as *Equals*, and not as the fixed Overseers of other Churches, nor as Rulers of other Pastors: And so *one Martin* may do by a Synod of Bishops.

IX. Kings are as truly (and I think as much) obliged to do their work in Concord and Communion, as Bishops; And *Kingship* is as truly *One* as *Episcopacy*: That is, 1. It is of the *same species*: 2. Under the *same Universal King*: 3. Governed by the *same Universal Laws*: 4. Bound to regard the *Good of all the Church and World above that of their own Kingdoms*: 5. And bound to contribute the utmost of their Wit, Interest and Power for the said *common good* of Church and World. And because all the Kings in *Europe* may do more to this common good of all, than Bishops without them can do, I may say, That they are bound hereto rather *more* than *less* than the Bishops: As a rich man is bound to liberality more than a poor man, and one that hath the Tutorage of Princes and Nobles Sons, or a Physician that hath an Hundred such Patients, is bound to *more care*, and *more bound to care* than another. And all Kingdoms are as truly parts of God's Kingdom over men, as all Churches are parts of the Universal Church.

he contrary dful Do- ne of Dr. ker, for ing up an iversal ncil of nces to go- n all the gson earth, o be confu- elsewhere; lso his sub- ing Christ Kings, which olieth, that y may com- nd, reward, d punish n.

If Justices or Mayors will of themselves make a New Body Politick by Confederacy and Association, and say, We claim no Superiority, but an Authority, in order to Communion to make Laws of Government for the Kingdom, or many Counties, and should say, It is One Kingdom, as Unified by this Communion, and these Laws of ours, and not by their Relation to one King, I should doubt whether to call them Sots, or Rebels, or Traitors.

§ 50. *P.* 206, 207. he boldly repeateth, [*How oft have I told him what it is that makes the Catholick Church One Catholick Church, which is the constitutive Form he enquires after*; viz. *Not one superior power over the whole Church, but one Communion*] (and this Communion is in Humane Forms and Canons).

Ans.

Anſ. How oft doth he tell us that, which if a Diſſenter had aſſerted, I ſhould have thought the Name of an Heretick too gentle for him, as coming ſo near the denying both of the Church and Chriſt. See here the *Church* is not *made One* (and ſo not made the Church) by its unitive Relation to Chriſt the Head: He is not the conſtitutive Regent Form, but a Voluntary Agreement to make Laws of Government, *&c.* is the *conſtitutive Form:* And yet he ſaith before, It is not made by Man, but God.

§ 51. But *p.* 220. he diſgraceth the Dean by theſe words, ['*Mr.* B. *in-*'*deed ſays, That the Univerſal Church is headed by Chriſt himſelf: But as* '*the Dean adds, this doth not remove the difficulty: For the queſtion is about* '*the Viſible* Church, *whereof the particular Churches are parts; and they being* '*viſible parts, do require a viſible conſtitutive Regent Head, as eſſential to them:* '*Therefore the whole Viſible Church muſt likewiſe have a viſible conſtitutive Re-*'*gent Head.*

Anſ. Dangerouſly falſe, and the Fundamental Principle of Popery: When they know how frequently the Papiſts are anſwered to this by Proteſtants; and I told them how fully I had anſwered it to *Johnſon*, and oft; why have we no Reply, but ſay over and over the ſame things? *Viz.*

1. No Kingdom, nor thing is Viſible *ſimpliciter*, but *ſecundum quid.* Our *King* is not viſible in *Ireland*, nor but to few in *England*: His *ſoul* is viſible to none; nor his body, ſave the outward Accidents. If he were ſeen by none but Courtiers, it were a *Viſible Kingdom.*

2. In all theſe Reſpects the Church is Viſible: 1. The *Bodies* of the *Subjects* are Viſible: 2. Their Oath af *Allegiance*, *Baptiſm* and *Profeſſion*, are Viſible: 3. Chriſt lived Viſibly on Earth: 4. He is Viſible in Heaven to his Courtiers: 5. He hath one *Viſible Law and Covenant* to govern all his Church: 6. He hath Viſible Officers: 7. He hath Viſible adminiſtrations of Mercy and Juſtice by himſelf and his Officers: 8. And he is coming to Judgment Viſibly, and all Eyes ſhall ſee him.

Now the Controverſie is either *de re*, or *de nomine: De re* none but a falſe Teacher will deny any one of theſe, that I ſay not a groſs Heretick. 2. *De nomine*, either this much *may* warrant the *Name* of a *Viſible Church*, or *not.* If *not*, we muſt go the old way of ſome former Proteſtants, and ſay, That the Chatholick Church is not Viſible. And for ought I ſee, we muſt ſay, That the Kingdom of *Ireland*, if not of *England*, is Inviſible, becauſe few ſee the King, and no man ever ſaw the Soul of King or Subjects, or their Bodies, ſave the skin. If all this warrant not the Name of *Viſible Church*, the Confederacy of an unknown Company of Biſhops will not. But remember that the Controverſie is but *de nomine*; and we ſay more by far to prove it Viſible than you do, while you deny Popery.

§ 52.

§. 52. P. 205. I Argued, That if *a Regent Supreme be the informing part of a Dioceſan, Metropolical,* &c. *Church, ſo muſt it be of the Catholick, if the word* Church, *be uſed univocally.* Hence he inferreth that I thus argue [*If there be not a Supreme Head over the whole Church, there is no ſuch over any part*]: So little doth he underſtand an Argument. When as I argued only from the parity of Reaſon, That if the *ſumma poteſtas* be *not* the *Form of the Catholick Church, then it is not of Dioceſan Churches:* But it is of Dioceſan Churches, as is confeſt; *Ergo,* This ſuppoſeth that they confeſs *Chriſt* to be the *ſumma poteſtas.* Therefore I ſay, He muſt be the *Conſtitutive Form.* The man bluſht not here to ſay, That I infer [A *Biſhop cannot govern his own Church, unleſs* one *Biſhop or a Colledge govern the whole*]. How little Belief is due to ſuch a Man?

§. 53. P. 844. He ſaith, *I think it as certain, That thoſe Churches cannot be Members of the Catholick Church, whoſe Communion is unlawful.*

Anſw. Seeing it is plain, That he meaneth *not* only *mental Communion in Eſſentials* (of which it's true) but *local Communion in outward Acts,* I take him to be one of the groſſeſt Schiſmaticks that ever I had to do with; and one of the greateſt Enemies to Chriſtian Catholick Love. If any could prove it unlawful to have Miniſterial Communion in *England,* where he cannot have it, without declaring *Aſſent* and *Conſent to all things* in *their three Books,* that would not prove the Church of *England* no part of the Catholick Church. If a Lay-man could prove it unlawful to truſt *other men with his Child in Baptiſmal Covenanting, as far as the Church here doth,* or ſinful to joyn in *avoiding the Communion of all ſuch godly men as the Canons or a Lay-Civilian may Excommunicate*; This will not prove the Church of *England* no part of the Catholick Church.

If any Church will deny men Communion, unleſs they ſubſcribe to ſome one ſmall Untruth (as the Liturgies falſe Rule to find out *Eaſter-day,* or a miſ-tranſlation, or the denial, that Chriſt died for all, &c.) this doth not unchurch them all. But men have made ſo many ſnares by their numerous invented ſinful forms of Communion, that by ſuch ſchiſmatical Cenſures as this, one ſcarce knows what Church on Earth is not unchurched.

§. 54. He ſaith, [*Where there is no breach of Communion, no declared diſowning of each other, nor expreſs denial of any act of communion between diſtant Churches; thoſe Churches may be ſaid to be in communion with each other*]. *Anſ.* You may ſay of them what you will; But all theſe Negatives ſpeak no poſitive Act: And is Communion nothing but Negations? All this I may ſay of thoſe that never heard of each others being. 2. There may be an expreſs diſowning of each, as the *Romans* did the *Aſians* about *Eaſter,* and the *Africans* about rebaptizing, and the *Britains* diſowned *Auguſtine,* and as ſome diſown a Pair of Organs, or neg-

lect

lect of Diſcipline, &c. And yet both be parts of the Catholick Church.

§. 55. *P.* 326. He is ſo Catholick in Doctrinals, as to ſay that '[*We 'may ſafely communicate with any Church, how different ſoever our Opinion 'in other Matters may be, when we agree in all the Fundamentals of Chri-'ſtian Faith and Eſſentials of Worſhip*] *Anſw.* What could one wiſh more? Is this the ſame Man? May you not then *admit* thoſe that ſo far agree with you? Are all your *humane Aſſociations and Confederacies*, and all the *Laws for Church-Diſcipline* and Government (made by men that have no Legiſlative Power) *Eſſentials of Worſhip*, or *Fundamental Doctrines* all of Faith? Are that your foreſaid Canons Excommunicate Men for ſuch Eſſentials? If this much be enough in the *Church*, notwithſtanding all other Sins and Errors, why not in thoſe that *you ſhould receive*. But it ſeems by this, that Matters of Divine Faith and Worſhip, beſides bare Eſſentials, are ſmall things to him in compariſon of Biſhops Rules and Canons.

§. 56. *Pag.* 395. He ſaith, [*To ſeparate cauſeleſly from any true and ſound part of the Catholick Church, cuts ſuch Separatiſts off from the Church. [If they will juſtifie their Separation, they muſt prove that what is Enjoyned, is Sinful*].

Anſw. 1. Have you anſwered what they have ſaid, and ſaid again towards a Proof? Remember that you call them to it, and juſtifie their Separation, if they prove it.

2. But your Concluſion is falſe and odious, leaving it doubtful, what part of the Chriſtian World you damn not. If I could prove that you *ſeparate cauſeleſly* from the Nonconformiſts, doth that certainly cut you from all the Church? I doubt there are too few Chriſtians on earth, who do not in ſome degree *ſeparate cauſeleſly* from others? *Grotius* joyned with no Church locally in Worſhip, long before he died. Moſt of the Church in Eaſt, Weſt, South and North, is damned falſly by this Rule. He that doth but cauſeleſly ſeparate *pro tempore* from a *Preacher*, by Paſſion or Miſtake (as Mr. *Martin* aforeſaid from Mr. *Lapthorne*) *ſeparate cauſeleſly* from a *true and ſound part of the Chriſtian Church.*

His words make me think ſo ſadly of the Caſe of the Church, that muſt be tempted and diſtracted by ſuch men, as puts me far from a ſporting frame: But as Dr. *Twiſſe*, and ſome of the Graveſt Writers, ſometime divert their Readers with a ſad Story that hath ſomewhat in it ridiculous, why may I not put him another ſuch Caſe?

At *Bridgenoth*, before 1639. One Parſon *Croſſe*, a thorough Conformiſt, Preacht a Sermon: In which, inveighing againſt Marriage, he ſaid, [*If you marry a Widow, ——She will be like a* Banbury Cheeſe; *when all the Paring is cut off, there's little left: So when all Portions and Legacies are paid &c. Whoever, Maid or Widow, if you will hope for a Wife, and virtuous*

Woman,

Woman, you muſt be like a Man that will find out one Ele in a Barrel of Snakes: It's a hundred to one you miſs her. But if you light on her, you have but a wet Snig by the Tail; a ſlippery handful.

Now the Women were angry with the Preacher; he was an Orthodox Licens'd Man: They ſeparate from him. Quere, Whether they ſeparated from the Catholick Church?

Reader, I am tired with following this Writer, and Mr. *Croſſe's* Sermon, makes me think of his Book. By that time all the *wordy miſtakes* are pared off, the *good matter* is like his pared *Banbury Cheeſe*: And if you fiſh for them at a venture, it's great odds but you meet with ſome ſcurvy words or matter inſtead of them: Or if you light of that which is better, his Sence is ſo *uncertain* in undiſtinguiſht words, that you have but Mr. *Croſſe's* wet Snig by the Tail.

But not to ſeem more incredulous and indifferent from him than I am, I ſubſcribe to his words to Mr. *Humphrey*, *pag.* 226. '[*Ignorance* and *In-*
'*ſenſibility is as great a ſecurity to ſome Men againſt Shame*, as *Impudence is*
'*to others*]. And to his words to Mr. *Lobb*, *pag.* 388. [*What a bleſſed*
'*thing is Ignorance, which helps Men to confute Books without Fear or Wit*]. And I do acknowledge, That this Dr. hath helpt me more ſenſibly to underſtand St. *Paul*, 1 *Tim.* 3.6. [*Not a Noviee, leſt being lifted up with Pride, he fall into the condemnation of the Devil.*

FINIS.

4.1

UNNECESSARY SEPARATING, disowned; in the Reasons of the Authors Censured Practice.

§ 1. WHEN I see, 1. How many suffer for refusing Communion with the Parish Churches. 2. And how many are offended with Me, and such others for Communicating with them; censuring Us as mistaking compliers with Sin: The *Cause* and some *good Peoples request*, invite me to answer the following Questions. *I.* Whether Men should be compelled to Communicate with any *Church*, by Corporal Penalties?

II. Whether they who consent to Communicate with some Church, may chuse their own Pastor and Company, or may by force be confined to their Parish Priest, and Church?

III. For what Reasons I, and such others, Hear in, and Communicate with the Parish Churches? And whether so to do, be a *Sin*, or a *Duty*, or a thing *Indifferent*.

§ 2. I. To the first case *I* answer, 1. It were happy, if the Sword could compel *Unbelievers* to *Believe*; but it cannot, nor is a way which *Nature* or *Scripture* ever allowed Man to use for such an end.

2. To force an *Unbeliever* to Lie, by saying he Believeth, is a Sin.

3. An Infidel must not be Baptized till he profess with seeming Seriousness, and Willingness, that he Believeth in God, the Father, Son, and Holy Ghost, and will Vow and Devote himself to Him: Therefore to force the unwilling to be Baptized, is a Sacrilegious Prophanation of Baptism.

4. To be Baptized, is to be solemnly invested in a visible State of Regeneration, Pardon, Adoption, and Right to Christ and Life Eternal, by a Ministerial Delivery of such Right as in the Name of Christ. But no unwilling Person hath any Right to these unvaluable Gifts: Therefore no unwilling Person should be forced to receive the said Investiture.

5. Christ's Tryal and Description of the *Willing*, is, Whether they resolve to accept of his Grace, forsaking all worldly interest that stands

againſt it: *Luke* 14. 26, 27, to the end. Therefore to Baptize all that are forced to it by the Sword, and had rather be Baptized, and ſay they Believe, than loſe all they have, and lie in Gaol, is to Preach another Goſpel in part.

6. Perſons Baptized in infancy, have no right to Communion in the Lord's Supper, till they profeſs their perſonal Faith and Conſent to the Baptiſmal Covenant: And the Unbaptized are not to be forced to Communicate: The Lords Supper redelivering all the ſame great unvaluable Gifts to the Receivers which were delivered in Baptiſm; the Unwilling are no more capable of one, than the other. And to force them to ſay they are *Willing*, and to receive that which they have no right to, is Sacrilegious prophaning Holy things.

7. The ancient Churches for many hundred years, were ſo far from forcing any to *Baptiſm* or *Church-Communion*, or thinking that they ſhould be forced, that they admitted none that did not earneſtly deſire it: And if the Baptized by Impenitency, or Apoſtacy, or long withdrawing from Communion, did ſhew themſelves again uncapable by unwillingneſs, they Declaratively caſt them out.

8. And that the Excommunicate, as ſuch, ſhould be laid up in Priſon, and undone, to force them again to be *Willing* to be Chriſtians, or to Communicate, hath the ſame Reaſons againſt it, as againſt doing it at the firſt; and to take them for *Willing* and *Capable* of Abſolution, and Salvation, who had rather ſay, they *Repent* and *Conſent*, than lye in Gaol, is to pervert Chriſt's Goſpel and Sacraments, and confound the Church: And the ancient Churches would have abhorred the motion of ſuch a thing.

9. But it is juſt and meet, that Princes make a difference between Chriſtian and Infidel Subjects; and between thoſe that live Willingly in Communion of the Church, and thoſe that refuſe it: And that a Chriſtian Kingdom ſhould give thoſe Powers and Immunities to willing Chriſtians, which they give not to Infidels, and the juſtly Excommunicate; eſpecially in matters relating to Government, Legiſlative and Judiciary, and eſpecially about Religion, and the Church. And if any to obtain ſuch Immunities or Powers, do Hypocritically profeſs Chriſtianity, and conſent, themſelves only are guilty of the Prophanation, no wrong means was uſed, and the Church is no ſearcher of the Heart.

10. But Chriſtianity being neceſſary to our Salvation; and it being the Chriſtian Magiſtrates Duty to do his beſt for the Salvation of all his Subjects, and Knowledge being the means of Conſent, and Teaching and Learning the means of Knowledge; it is the Duty of ſuch Magiſtrates to provide ſufficient Teachers for Number and Quality for all the Subjects; and to compel men to Hear, Confer, and Learn, as Catechumens:

mens: The ancient Churches had their previous Inſtructions for ſuch, who were yet diſmiſſed before the Communion Exerciſes, proper to the faithful.

---

§ 3. *II.* To the ſecond caſe I Anſwer; 1. There is nothing in this World that Man can do without all inconveniencies, or which may not be turned to ſome occaſion of Evil. On one ſide, 1. *It* is moſt deſirable that all Kingdoms were wholly Chriſtians, and the Princes be Defenders and Promoters of Religion, and the Church and Kingdom be materially the ſame; and the Civil Government uſed Holily, according to God's Laws, to holy ends. 2. And it is deſirable accordingly, that the Kingdom being *all Chriſtian*, be divided into fit parts for Chriſtian Converſation and Communion, ſuch as our Pariſhes are, and that all be of the Church who are of the Pariſh, and the Civil Stateſanctified, and the Eccleſiaſtick, grow up as Body and Soul into one. And that all in the Pariſh be of one mind, and of one Church; and that there be no juſt cauſe given for any to ſeparate from the reſt; nor any do it without cauſe. 3. And it is *deſirable* that all theſe Pariſh-Churches in a Kingdom living under one civil Government, do by the means of SeniorPaſtors and Synods, hold ſuch Correſpondence as is neceſſary to their common Concord and Strength.

Theſe things being *Deſirable*, it is no wonder if good Governours *Endeavour* them; and that ignorant men Plead for all ſuch Concomitants, Subordinates and Conſequents, as do *ſuppoſe* them. When as in *Fact* the caſe being *quite otherwiſe*, to adminiſter matters on a falſe ſuppoſition of the *matter of Fact*; as if *that were*, which *is not*; is but like the Men of *Gothams* ſtriving and fighting which way they ſhould drive their Sheep, and where they ſhould paſture them, when they had none.

1. No Kingdom is ſo wholly Chriſtian as not to have many (alas, how many!) uncapable of Church-Communion. 2. Yet it is a matter of order to be endeavoured, that the Country be divided into Pariſhes; and that they have an Eccleſiaſtick as well as a Civil Relation: That is, That each of theſe Pariſhes have a ſtated Teacher (or many) for the Catechumens, who are uncapable of Communion: And that the *ſame Men* be the *Paſtors* of all in that *Pariſh who conſent*; and have the Temples and Tythes by the Magiſtrates Countenance and Conſent: And this great advantage of Publick Countenance and Maintenance, will no doubt prevail with the main Body of Chriſtians in that Pariſh, if the men be deſirable or tollerable, to chuſe them rather than others, to avoid diſcounte-

nance, and the maintaining of others: As all in the Hoſpital will be for the eſtabliſhed Phyſician, who dare truſt him with their Lives.

But if this ſhould be carried further, to bind all perſons to an abſolute acceptance of ſuch Pariſh Prieſts to be their only Paſtors (under the Biſhops) who are put upon them, the miſchiefs would be intollerable.

For 1. Then all muſt accept of Papiſts Prieſts only in *France*, *Spain*, *Italy*, *Bavaria*, *Auſtria*, &c and of bare Readers in *Muſcovy*. 2. Or elſe all Subjects are made Judges of the qualification of their Kings, whether they are Orthoodox enough to chuſe them Paſtors, while they are not allowed to judge what Paſtor to truſt. 3. And then every ignorant, *malignant, or prophane Man*, who by inheritance or purchaſe hath got *Advowſons* or *Preſentations*, hath got an advantage greatly to hinder the Salvation of all the Pariſh: And if Money may buy Souls for ſo much probability of Damnation, no wonder if the god of this World imploy many rich Merchants to purchaſe Advowſons. For how ordinarily God worketh according to the ſuitableneſs of means, Scripture and full Experience prove. If the Blind lead the Blind, both fall into the Ditch. 4. And this is quite contrary to the Ordination and bounty of our Lord, who gave men gifts for the Edification of his Church; and our Salvation, if we may not uſe the publick Paſtoral help of any, better than many Patrons will chuſe. I would fly from that Kingdom as from a Bondage where I may uſe no Phyſician, no Tutor, no Food, but what is choſen for me by any one that can purchaſe ſuch a chuſing-power. And my Soul is more to me than my Body, and leſs in the Power of Man. And it is not the talk of a Magiſterial Ranter that ſhall perſwade me to be indifferent what Teacher I uſe, as if God would work by all alike.

§ 4. 2. On the other ſide, 1. It is of abſolute neceſſity that every man conſent before another man can do the work of a Paſtor for his Soul: And God in Nature and Scripture hath ordained, that he who muſt be ſaved or damned according to the Miniſters ſucceſs, ſhould be the chuſer or refuſer of that which ſo unſpeakably concerneth him; and not have his ſalvation more in anothers power than his own, if he be at Age, and in his Wits.

2. And yet this may be run into Extreams; and theſe are not eaſily avoided. 1. Infants (that is, all ſhort of an Underſtanding, chuſing Age) and Ideots and Mad-men, are half Brutes *in act*, and to be governed accordingly by force, ſo far as they are uncapable of Reaſon. But theſe are not capable of the Church-Communion of the Adult. Yea, not only Children, but all Subjects who are not Communicants, may be forced to hear

hear and learn as Catechumens, as is ſaid: And they muſt not pretend a power to chuſe their Teachers, to excuſe them from all Learning: But if they ſay, that they can learn better of another than the Pariſh-Miniſter; if they are able, they may remove to another Pariſh: If not, they muſt give proof that they live as Learners under ſome Teacher who is capable to inſtruct them, approved or tolerated by Authority, where Rulers own the Truth.

3. And if Communicants will be at the charge of maintaining a Paſtor whom they can better truſt their Souls with, than him whom the Patron chuſeth for them, the Orthodox or tolerating Magiſtrate muſt ſee that he be not an Heretick, that doth more hurt than good; and muſt keep them under the Laws of Loyalty and Peace, and ſee that they ſow not Sedition, and revile not others under pretence of worſhipping God.

4. And no men ſhould, without neceſſity, loſe the advantages of a publick Miniſtry which the moſt conſent to, and which hath the Magiſtrates countenance and maintenance; becauſe gathering ſingular Churches within Pariſh bounds, ſeems ſome accuſation of the Pariſh-Miniſter or Church; and ſuch Churches are oft tempted to Envy and Cenſoriouſneſs, and are uſually envied and cenſured by others: And Unity is much of our ſtrength and beauty. But in caſe of neceſſity it may be done.

§ 5. In ſhort: 1. A good Ruler chuſing a worthy Teacher for the Pariſh, will thereby do much to draw all the ſober to conſent to him as their Paſtor.

2. Bad Rulers and Patrons chuſing ignorant, unskilful, furious, malicious or ſcandalous Teachers, will drive thoſe that love their ſouls, to chuſe better for themſelves, whatever it coſt them.

3. Where the Miniſtry and Churches are ſo vitiated in publick, that their Communion is unlawful, there God's worſhip muſt be kept up only in other voluntary Churches.

4. Where publick Miniſters or Worſhip are not utterly intolerable, but greatly inſufficient for the preſervation of Religion and good of Souls, by Diſability, or unſound Doctrine, or Vice; there the chief preſervation of Religion muſt be in Voluntary Churches; but ſo, that the Parochial be no further diſowned than there is cauſe.

5. Where the publick Miniſtry and Worſhip are ſound, but impoſe ſome unneceſſary doubtful things, as conditions of Communion, in juſtice they bind themſelves thereby to allow Voluntary Churches to ſuch as take theſe terms to be ſin.

6. When the Miniſtry, and Church-Worſhip, and State, are ſound, and the conditions lawful, and weakneſs maketh conſcionable Chriſtians think otherwiſe, there private Churches muſt be tolerated, but as Hoſpitals for the ſick, under the care of the Magiſtrate, keeping peace.

The ſtrife in *England* at this day, is chiefly about the choice of Paſtors, in which good people will never be indifferent: And few that I have known, refuſe audience and honour to able, godly, profitable Preachers that differ from them. We are not at all of different Religions, tho ſome ſay ſo, to the diſhonour of the National Church, as if their Forms, their Croſs and Surplice, and their New Oaths and Subſcriptions, were their Religion, and ſo their Religion were Ceremony or Novelty.

---

§ 6. III. As to the Third Caſe, [For what Reaſons I, and ſuch other join in Worſhip and Communion with Pariſh-Churches? And whether our practice be a *ſin* or a *duty*, or a *thing indifferent*?] For anſwer, I. I ſhall ſhew what I am not pleading for. II. What it is that I hold and plead for, or defend. III. What are the Reaſons of my practice. IV. Why it is that I now give out my Reaſons.

§ 7. I. For the Firſt, 1. I am far from perſwading any one to commit the leaſt ſin on pretence of Concord or Communion with any Church on earth. Their damnation is juſt, who ſay, *Let us do evil that good may come.* Sin may ſeem to ſerve us for a Job, but it will be bitter in the latter end.

2. I would not have any to ſtretch their Conſciences for Worldly Intereſt, to believe that Sin is no Sin, or that they may do it becauſe it is a little one. It is no little one to him that does it wilfully for Worldly Ends.

3. If an honeſt Chriſtian miſtake an indifferent thing to be a Sin, I would have him do his beſt to get a truer apprehenſion: But if he cannot, I would not have him do the thing: For he that can do that which he thinks a ſin, tho by miſtake, can as eaſily commit a real ſin: And it is a real ſin to him: for St. *Paul* ſaith, *He that doubteth is damned if he eat, becauſe he eateth not of faith: for whatever is not of faith, is ſin.*

Qu. *But Is ſuch a man a martyr, or rewardable, who ſuffereth for his error?*

Anſ.

Anſ. He is rewardable as he ſuffereth for fearing to diſobey God, and for that which is formally obedience, tho materially it was a miſtaken thing. If you had a Servant who miſtook your command, but died in the performance of that miſtake, you would commend his fidelity: And if another that miſtook you, did what you bid him by that miſtake, but treacherouſly for hire, croſſed what he thought you meant, you would take him for a perfidious knave.

Qu. *But muſt a man then do all that he taketh to be a duty, or avoid all which he taketh for a ſin?*

Anſ. A culpable erring judgment entangleth a man in ſin, whether he follow it or not: And there is no poſſibility of avoiding the ſin, but by uſing God's helps till his judgment be ſet right. For Conſcience is not the *Maker* of the *Law*, but the *Diſcerner* of it: And the Law-maker changeth not his Law, becauſe men change their thoughts of it. But while men are under a ſelf-made neceſſity of ſinning, the leſſer ſin and the greater may be diſtinguiſhed, *e. g.* If you miſ-judg it unlawful to keep a *Saints day* holy, to eat Fleſh on *Fridays*, to uſe a Croſs as a ſign of Chriſtianity, it is a greater ſin to do theſe, than to omit them: But if you judg it unlawful to pray, or hear God's Word, or worſhip him, or to feed your ſelf or children, your error is the aggravation, and no extenuation of the ſin. And if you think it a duty to keep a Faſt once a week, to wear a courſe garment, or to do any indifferent thing, it's a greater ſin to omit them, than to do them: But if you take it to be a duty to lie, ſlander, ſteal, be drunk, murder, perſecute, it aggravateth the ſin, that both mind and practice are defiled with it.

4. I perſwade no one to own the Miniſtry of an uncapable Perſon; *viz.* one utterly Inſufficient, Heretical, or Malignant, who doth more harm than good. The Conformiſts own this Rule, while they ſilence ſo many, and tell men, that thoſe that have not Ordination by Dioceſans, are not to be communicated with, or owned as Miniſters. Both ſides then confeſs, that *uncapable* perſons are not to be owned.

5. I perſwade none to be indifferent in the matters which concern their ſouls, as *whom* they hear or chuſe to be their Paſtor, nor in what manner they worſhip God, nor to prefer any perſon or mode, which (all things conſidered) is worſe before better; nor to deny themſelves the great help of a learned, skilful, godly, faithful Paſtor, to teach them publickly, and counſel them privately, when they may have ſuch, meerly becauſe it is forbidden them by men, and the Patron hath choſen them another, who hath no ſuch qualifications.

6. I am perſwading none that are under the government of their Parents or Maſters, to diſobey them in the choice of the Paſtor whom they ſhall ordinarily attend, as long as they perſwade them to a ſafer choice than the Patron hath made for them.

7. I perſwade none by *Profeſſion* or *Subſcription*, to juſtifie as *true* or *good*, the leaſt *untruth* or *evil* in the Doctrine, or Worſhip, or Diſcipline of any Church, or in any extemporate performance of the Miniſter.

8. I perſwade no Miniſter to conform to the Act of Uniformity, and all the Canons.

9. I perſwade none to make light of any Church-corruptions, nor to forbear endeavouring by lawful means, in their place and calling, to reform them; much leſs to ſwear or promiſe it, were that any where required, or to renounce any Oath as not obliging them to any thing which God had made their duty.

10. I perſwade none to the ſinful fear of man, or to abate Chriſtian fortitude, conſtancy and patience in a good Cauſe, nor to be over-tender of the Fleſh, or make too great a matter of their ſuffering. Alas! what are Worms, that in the way to the Grave they ſhould be feared more than God? Poverty and Priſons may be as ſafe and near a way to Heaven, as Wealth and Liberty. None of all theſe are the things that I am for.

---

§ 8. II. That you may know the Reaſons of my own practice, I ſhall next tell you, *what it is that my judgment is for*: which leads me to it.

And 1. I think all perſons are viſible Chriſtians who are Baptized, and profeſs their continued conſent to the Baptiſmal Covenant, and are not proved to have renounced or forſaken it by Word or Deed.

2. I think, that the Paſtor is by Office made the Church-Judge, whether the perſons Profeſſion be underſtanding, ſerious, and credible, or not: and whether he be proved to forſake it. And if the man diſſemble, or the Paſtor judge falſly, it's their Sin and not mine, if I contribute not to it by omitting any Monitory duty of my own; nor is it lawful for me to uſurp the Paſtors judging power: Nor am I bound to know (my ſelf) the Caſe and Lives of all in the Church that I joyn with; much leſs, where I occaſionally or ſeldom come.

3. I think, that a tollerable man, though unduly choſen, yet after received and conſented to by the Pariſh Communicants, is a true Paſtor, ſuppoſing his own Conſent: And that he and they are a true Church.

4. I hold that Chriſt commanded his Apoſtles to endeavour [*to Diſciple to him all Nations*, and *Baptize*, and *Teach them*,] Mat. 28. 19, 20. And that we ſhould pray and endeavour that the Kingdoms of the World may become the Kingdoms of the Lord, and of his Chriſt. And that all Chriſtian Kings are bound to do their beſt, to make all their Subjects the Subjects of Chriſt, more than the Jewiſh Kings were bound to promote the *Jews* Religion: And that Chriſtian Kingdoms are much more honourable and deſirable than Chriſtian Churches in an Heathen Kingdom: And that the Civil State and Intereſt ſhould be ſanctified and made religious, and more than a Shell or Body to the Religious State, as the Kernel or the Soul: And ſo they ſhould be as far coherent and commenſurable, as can be procured: Yet not ſo as to corrupt the religious ſtate on that pretence, by crookening it to any carnal intereſt. The Body formeth not the Soul, nor is it to be cut meet to the Cloathes, nor the Foot fitted to the Shooe. I intreat thoſe that be not ſenſible of the great importance of *National Chriſtianity*, to read a little Book, called, *The whole Duty of Nations* (written by a Conforming Miniſter, who is much more Honourable by his Extraordinary Worth, than his Great Eſtate and Birth), which will bear down diſſent by a ſtream of Evidence.

5. In order to the promoting of this National Concord in Religion, I have ſtill reſolved to conform to all the National Laws and Orders about Religion, which corrupt it not, nor command any ſinful thing.

6. Tho I renounce all Forreign Juriſdiction, Monarchical or Ariſtocratical, and uſurpation of an Univerſal Government over all the Chriſtian World (which hath no civil or religious Univerſal Lawgiver or Judg but Chriſt, neither Monarch nor Senate being capable of it), yet I much more value the concord of the Univerſal Church, than of one Nation: And do more abhor doing any thing which is a ſinful ſeparation, or diſcord from the Church Univerſal: And I take the unchurching of the Univerſal Church to be a denying or depoſing Chriſt.

7. All Chriſtians muſt be known to be Chriſt's Diſciples by loving one another as themſelves: And love judgeth no evil till conſtrained.

8. Therefore I will ſeparate from no Chriſtian or Church without neceſſity, no further than they ſeparate from Chriſt.

9. I do not ſeparate from a Church meerly becauſe I meet not with them: elſe I ſhould ſeparate from all the World, ſave the place where I am preſent: But I avoid theſe ſeveral degrees of ſinful ſeparation.

1. Accounting true Churches and Miniſters to be none ſuch (as the Papiſts do by all that have not an uninterrupted ſucceſſion of Dioceſan Ordination).

2. Accounting the Miniſtry, and Worſhip, and Government ſo bad, as makes Communion with the Church *unlawful*, if it be not ſo.

3. Doing that needleſly which hath the ſcandalous appearing ſignification of ſuch a judgment.

10. I know many of the Pariſh-Miniſters to be men of very laudable abilities and converſations, and to have the conſent of the moſt of the Communicants of the Pariſh.

11. I am paſt doubt, that ſo much of the Liturgie as is uſed every Lords Day, as the common Worſhip, is ſo far ſound as to the matter of it, that it hath no more *material* faultineſs than is too often in extemporate Church-praying: And that the diſorder and faultineſs in the *Manner*, is no greater than is uſed alſo by many in *free prayer*, with whom we all think it lawful to joyn. And that prejudice maketh it ſeem to many much more faulty than it is: The greateſt diſlike is of the *Reſponſes* by the *People*, and the ſhortneſs of the Prayers, both which were uſed in the Ancient Churches, when no ſound Chriſtians ſcrupled it, much leſs ſeparated for it. Chriſt approved of the ſhort Prayer of the *Publican*, [*God be merciful to me a ſinner*]. Repetitions, and the Peoples Acclamations and Reſponſes, were uſed in the *Jewiſh* Church, as is evident in *Ezra*, and in many Pſalms, *&c.* We all allow the Peoples ſpeaking, even as much as the Miniſter in ſinging Pſalms: And the Congregation would murmur if the People ſhould be but Hearers while the Miniſter ſingeth alone. Of old their ſinging was like our *ſaying*, and not in Rithmes, like ours. Will any pretend to prove that it's lawful for the *People* to ſing *God's Praiſe*, and not to *ſay it*? But they that diſlike it, may be ſilent.

As to the Objection, that *it's unlawful to uſe impoſed forms*; I have anſwered it ſo fully in my *Cure of Church-Diviſions*, and in my *Chriſtian Directory*, that I will here ſay no more, but that, 1. Every Miniſters Prayer is a Form to the People, and impoſed on them to joyn in putting it up to God. 2. And that its lawful for a Child to uſe a Form impoſed by Parents; therefore not ſimply evil. 3. And that we all allow impoſed Forms of Catechizing, and of ſinging Prayers and Praiſe to God: And that he that ſaid, *Speak to one another in Pſalms, and Hymns, and ſpiritual Songs*, never meant that they muſt not be premeditated. 4. And many men ſin by needleſs *impoſitions*, when the *uſe* of the thing impoſed is no ſin, but a duty.

And

And I am ſatitsfied, that the Number of the Chriſtian Churches on Earth, which worſhip God without a Form, far worſe than ours, is ſo ſmall, as that the ſoundneſs of ours is almoſt ſingular. The ſuppoſed great blemiſhes in the *By-Offices* about God-Fathers, Croſſing, the form of Burial, and ſuch other, the Hearers of the common Lords-day-Service have no buſineſs with. For my part, I profeſs I take the *ordinary Liturgy* for the beſt part of the publick Service in *half the Churches in England*; and had rather have it without the Sermon, than the Sermon without it, *in thoſe Churches.*

12. I therefore take it to be my duty, as a private Hearer, 1. When I am where there is a tolerable Miniſter, and no other Church but the Parochial, to joyn in Worſhip and Communion with them conſtantly. 2. As a Miniſter on whom the Conditions in the Laws are put, to refuſe ſome of thoſe Conditions. 3. As an *Hearer* where the *Miniſter is utterly intolerable*, to do nothing which ſeemeth an owning him as a Miniſter. 4. In a place where the Parochial Miniſtry is the beſt, but a private Miniſter and Church is peaceable and ſound, I will go ordinarily to the Pariſh-Church, but ſometime to the weaker, if my forbearance would ſeem a diſowning of their Communion; yea, tho it were to one that is againſt Infant-Baptiſm by miſtake. 5. In a place where the privater Miniſter and Worſhip is moſt ſpiritual, powerful and profitable, I would go ordinarily thither, if I may: But ſometimes to a tolerable Pariſh-Miniſter and Communion, in caſe my not going ſeem to ſignifie that I ſeparate from their Communion, as utterly unlawful. And if I be a Preacher in a privater Church, I will ſometimes get another to ſupply my place, and go to the Pariſh-Church, if elſe my forbearance would ſeem to ſignifie that I judg it unlawful. 6. I therefore take the ſame thing here to be lawful to one, and a fault in another, and a duty to another. Thoſe that have far better Helps and Communion (all things conſidered), ſhould not ordinarily prefer worſe: And when the caſe differs not much, the Will of a Parent, an Husband, a Maſter or a Magiſtrate, ſhould ſway much: And where it is a duty to noted perſons to go to the Pariſh-Church ſometime, becauſe elſe it will ſignifie that they think it unlawful, an hundred Children, Servants, Wives, poor people, who are not noted or miſt, and their abſence is no ſcandal, are not bound to go at all, while they have much better Helps and Communion elſewhere.

☞ Having told you my Judgment, of which in my Two forementioned Books I have given a fuller account: I ſhall next add the reaſon of my Practice, both to ſatisfie thoſe that cenſure me, and thoſe that crave my help for their information; but not making my ſelf a Judg of them that differ.

The Reaſons of my Practice in Parochial-Communion.

§ 4. III. But here I am in the ſame ſtreight as when I gave an account of my Nonconformity: When upon many years urgency I did but tell men what the ſins were which I thought I ſhould commit if I conformed, ſome ſaid, that I made the Conformiſts a Faction of uncouſcionable perjured Villains: And if I now tell the Reaſons why I joyn in the Pariſh-Churches, ſome will ſay, that theſe Reaſons accuſe them that do not, of the guilt of Schiſm and ſinful ſuffering. But he that will perform no duty which none will be offended at, ſhall ſcarce do any in the World. My Reaſons then are theſe:

I. I do it much for my own Edification: And who can prove my Edification unlawful? There is ſo ſound judicious preaching in my Pariſh-Church where I now go, that I take it to be my conſiderable loſs when ſickneſs keepeth me away. And who can bind me to my loſs? If a ſtranger give now and then a peeviſh ignorant flirt at ſuch as differ from him (as thoſe called *Arminians*, and ſome others uſe to do), I am not ſo thin-skin'd as thereby to ſmart; nor ſo fooliſh as to raiſe a ſtir by talking againſt it, which by taking no notice, will go out like a Squib, which the City-Engines need not be fetcht to quench. Ignorant Preachers muſt have ſome forbearance in their Self-conceitedneſs and petulent Temerity, of what Sect or Faction ſoever they be, *Conformiſts* or *Nonconformiſts*.

II. I do it much to go as far in National Concord in Religion, as poſſibly I can, and for the avoiding all that makes againſt it. The foreſaid Book, [*The whole Duty of Nations*] will convince any impartial capable Reader, of what great Duty and Advantage National Countenance and Concord is to the intereſt of Religion. And though it bring in multitudes of Hypocrites, God makes ſome uſe for the Church of ſuch: I would ask the Diſſenters but two Queſtions; 1. Would you not wiſh the proſperity of the Church your Selves; and that all Power and Laws promoted Godlineſs and true Reformation? No doubt you wiſh it: And would not that bring in multitudes of Hypocrites? They are like Vermin and Flies, who ſwarm moſt in the warmeſt Seaſons.

2. If all the Hypocrites in the World ſhould renounce Chriſtianity, and leave none to profeſs it but the ſincere, would not thoſe few be left as a wonder, and a prey? O what a blow would it be to Religion in the World! Will you root out not only the Tares, but the Straw and Chaff, on pretence to ſave the Corn?

III. I do it to keep up Brotherly Love amongſt us, which certainly cenſorious accuſations of one another doth deſtroy: When you fly from them, you ſeem to accuſe them as men uncapable of your Chriſtian Communion; and this ſeemeth hatred or contempt. And as ſure as Fire cauſeth Fire, and Water quencheth it; Love cauſeth Love, and Hatred deſtroyeth it, and cauſeth hatred. And Chriſtian Love is no ſmall Duty.

IV. I do it very much to avoid the ſcandal of ſeeming to judge Pariſh Communion an unlawful thing, and ſeeming to ſeparate from them on that account. That they err who judge it ſo unlawful, I am ſatisfyed: And that ſcandal is a great Sin, the ſecond Commandment, and Chriſt's dreadful threatning of the ſcandalous, and *Paul*'s abhorrence of it, ſatisfies me. The ſecond Commandment forbids Corporal Scandalous ſeeming to be Idolaters (what ever the Heart be:) And I muſt not ſeem to unchurch ot ſinfully cenſure, what ever be in my Thoughts. I know it is no ſuch Scandal, that I go not here to the *Greek* Church, to the *French* Church, or the *Dutch* Church. For no man hath any reaſon to interpret it to ſignifie, that I ſeparate from their Communion as unlawful: But there is great reaſon to interpret my total avoiding the Pariſh Churches, to ſignifie that I judge it unlawful to Communicate with them, as is evident in theſe Particulars.

1. There are divers Nonconforming Separatiſts, who have lately written to prove it unlawful.

2. Multitudes ſuffer much upon the publick accuſations becauſe they will not Communicate with them; who tell the people, that they take it to be Sin.

3. I, and Others, are cenſured by ſuch, as Sinners for doing it.

4. Parochial Churches, are the ſettled National order.

5. The Laws command our joining with them.

6. The Magiſtrates accuſe and proſecute the refuſers.

7. The Pariſh Miniſters are offended at our refuſal, and accuſe it as ſinful ſeparation, and ſo interpret it.

All this ſet together, maketh, it paſt all denial, that after all this to avoid all Pariſh Communion, is by our Actions to ſay, that we judge it unlawful, whatever is in our Hearts: Had we all theſe calls to go ſometimes to the *French* and *Dutch* Church (ſuppoſing that we underſtood them) and would not go, it were a ſcandalous ſignification, that we judge it ſinful. And one may Lie by Deeds as well as by Words.

V. I take it to be a great Sin to bear falſe Witneſs againſt my Neighbour, and wrongfully accuſe a ſingle perſon: But much greater ſo to accuſe a Church, and much more nine thouſand Churches: But to ſay by my action that their worſhip of God is ſo ſinful, that it is unlawful to join with them;

them; is, as I think, ſo to accuſe them. I dare not ſay ſo of an *Anabaptiſts* Church.

VI. I much more dread to ſeparate from almoſt all Chriſt's Church on Earth. For if Chriſt have no Church, he is no Head, King, or Saviour of it. And to ſay, that he accepteth not of their Worſhip, is to ſay, that he preſenteth it not to God, as their *interceſſor*. The Article of our Believing the *Holy Catholick Church*, and the *Communion of Saints*, is a practical Article. If there be no ſuch *Body*, I can be no *Member* of it. And this ſeemeth a renonncing of my part in the Prayers of almoſt all the Church, when I take them to be intollerably ſinful, and not accepted by God: Whereas I take it to be my great Duty, to put up no one Prayer to God, but in mental Communion with all the Church on Earth: that is, As a Member of that Society. And I would not take all the Riches of the World for my part in the Love, Prayers and Communion of the univerſal Church. If I cut off my ſelf from the *Body*, I cut off my ſelf from the *Head*, and am a withered *Branch:* to be united and baptized into *Chriſt*, and to the *Church*, are two effects of one action; and ſo would it be to *ſeparate*.

And I take it for ſuch a Crime againſt Chriſt to ſay, that almoſt all his Church is *not His*, but *Satans*; as it would be againſt the *King* to ſay, that almoſt all his Kingdoms are *none of his* but *his Enemies*. I may ſay, that the *Iriſh*, the *Highlanders*, or *Orcades*, are the moſt ignorant barbarous part of his Dominions; but not that they are *none*. And a ſlander of almoſt all the Chriſtian World, is a very great one.

But to ſeparate from our Parriſh Churches upon a Cauſe that is *Common to almoſt all the Chriſtian World*, is *Virtually* and *Interpretatively* to ſeparate from almoſt all. And to ſeparate becauſe of the faultineſs of the Liturgy, the Miniſtry (in many) or the people, is to ſeparate on a cauſe common to almoſt all.

1. The recorded Liturgies of the ſeveral Sects of Chriſtians in the World (in the *Biblioth. Patrum*, and elſewhere) ſhew it evidently, that they are all far faultier than ours. All the *Abaſſines*, *Coptics*, *Jacobites*, *Neſtorians*, *Melchites*, *Maronites*, the *Armenians*, *Georgians*, *Circaſſians*, *Meugrelians*, the *Greeks*, and *Muſcovites*, have Liturgies far worſe than ours: Let them that doubt of it, go to the *Greek*-Church in *Soho*-Fields. The *Neſtorian* Liturgy is one of the ſoundeſt and beſt that I find recorded (which intimateth that they are not ſo bad as ſome make them.) The *Papiſts* Maſs, I think we are agreed is far worſe. And the *Lutheran* Proteſtants Images, Ceremonies, Conſubſtantiation, ſhew that theirs is no better than ours.

2. And

2. And that their *Miniſters* and *People* in all theſe Sects are *worſe* than our Pariſhes, alas we muſt confeſs with grief.

Qu. *But would you Communicate with all theſe?*

Anſ. I ſeparate from none of them further than they ſeparate from Chriſt. I mentally ſeparate from the Sin that is in their Worſhip, and as far as I can in my own: And I locally ſeparate from the Papiſts, and all ſuch as either impoſe on me any Sin as the Condition, or that ſo corrupt their worſhip as to deſtroy it, and make it ſuch as Chriſt accepteth not. And I preſer not worſe before better in any. But further I ſeparate not.

VII. I am afraid of tempting men to Infidelity and Apoſtacy from Chriſt. I know his Flock is little. But if you perſwade men, that there are none on Earth whom he owneth as his Church, or accepteth their Worſhip, or that may be joined with, who are as faulty as our Pariſh-Churches; it will reduce them all to ſo ſmall a Compaſs, as being next to none; people will eaſily go one ſtep further, and deny all. To ſay, that the King was only King of *Windſor*, or *Brentford*, would be but a little from ſaying, that he is no King. Men will hardly believe, that really the Son of God did all the Wonders mentioned in the Goſpel, to gather an accepted Church no bigger than the few that are better than all that Worſhip him according to our Liturgy. I doubt this is laying a ſtumbling block.

VIII. I take my ſelf bound to diſown that principle of many, who think their preſence maketh them guilty of all that is faulty in the publick Worſhip and Miniſtration: For this diſſolveth all Worſhipping Churches on Earth without exception. We are ſure there is none that offer God a blameleſs Service. We muſt then join with none at all: Specially with thoſe who Worſhip without a Liturgick Form: For we never know before-hand, but that they may ſay ſomewhat that is amiſs. But in general we foreknow, that imperfect men will do all things imperfectly and faultily. And by this we muſt give over Praying or Worſhipping in private alſo, being all ſure to do it with ſinful imperfections. But to omit it will be greater Sin.

IX. I am afraid of deceiving the Servants of Chriſt, and tempting them into Error, and into diſaffection toward their Brethren, by making them believe, that it is unlawful to Hear, or Communicate in the Pariſh-Churches. If we conſtantly refuſe ſuch Communion when we are called to it ſo importunately, the people can think no leſs, than that we judge it to be a Sin. And ſo we ſhall be the Authors of their Error; I find already that it is ſo: Though many Miniſters who go not to the Pariſh-Churches tell them, [*We take it not for a thing unlawful, but are kept away our ſelves by our conſtant preaching, as the Conformiſts are kept from hearing*

o e

one another:] Yet this is not understood by many, but by their constant avoiding it, they judge them to think otherwise: And it is my Office to save them from Error and Deceit, and not to deceive them.

X. I find it necessary by practice, as well as by words, to confute those who would make the World believe, that the Non-Conformists affright men from the Parish-Churches, by making them believe that to be there is sinful; lest they should loose them from their dependance on themselves: Far be it from us to have any such design as to keep up any interest of our own, against the interest of the Church, and of Mens Souls, and by Selfishness and Deceit to draw the people into Error and Uncharitableness: It's Christ and not our Selves that we Preach.

XI. I am not willing to be guilty of the peoples suffering as Recusants. I would encourage them to patient suffering for their Duty; but not draw them into a sinful Omission of Duty to their penal suffering. I said before, that a Man may be accepted of God for a *Well-meant Action*, when the *Matter* of it is *culpable* by mistake. But I that dare not Cheat or Rob men of their Money, or entice them unjustly into suretiship; dare not use the name of God and Religion knowingly, to entice many hundred honest Christians to suffer for the Omission of a Duty to God and Man.

XII. I am resolved, that I will not wilfully be guilty of hardening any in Persecution, or in sinful afflicting conscionable Christians on pretence of Laws, or Concord. And I am sure, that when they see that sufferers are deceived, and suffer for omitting a publick Duty; it is the likest way in the World, to quiet their Consciences, who afflict them, when they can say, *We punish them for their faults*; they that understand not the difference of faults, are like to justifie themselves as doing well. Yea, if any shall persecute Godly Men for doing their Duty, or refusing to Sin; if they find them guilty but of one Fault or Error, it will make them think, that the rest is like it; and that shall serve to justifie their persecuting Truth and Duty. And if it be so terrible to cause the stumbling of one little one, shall we cause the stumbling of any into so damning a Sin as Persecution?

Obj. *You are like to encourage men to persecution, when by your practice you intimate, that it is their duty to come to the Parish-Church, and so that they suffer for their sin.*

Answ. 1. I have shewed, that the same thing may be one man's duty which is not anothers: It is a *French-man's* duty here to go to the *French-Church*, but it is not mine.

2. What will you make of the Magistrates then? Do you think, that they take any Subject to be without Sin? Or, that they are so inhumane and worse than Heathens, as to think, that all that have any Sin, should be silenced

ſilenced, or forbidden to Worſhip God, or puniſhed if they forbear not? It's a Sin to ſleep at Church, or to give nothing, or too little there at Collections for the Poor; and an hundred ſuch. And are they ſo ſevere as to ſend Men to Gaol, or fine them for it? They make prophane Swearers pay but twelve pence an Oath (if any thing) and few ſuffer for wiſhing *God to Damn them*, or for being drunk, even at the time of Worſhip: And do you think, they will be ſo palpably partial, as to ruin honeſt Chriſtians for praying without book?

3. And do you conſider, what your Objection implyeth? Muſt I forbear that which my Conſcience calleth my Duty, if another ſuffer for accounting it a Sin? What if ſome take baptizing Infants, or ſanctifying the Lords day rather than the ſeventh, *&c.* for a Sin, muſt I forbear theſe, leſt I occaſion their ſuffering?

4. I have tryed theſe twenty years, and though I went to the Pariſh-Church, none ever ſuffered the more by it: Yea, I have ſuffered more than moſt here, that were of the other mind. This therefore is but a Fiction.

5. Did Mr. *Tombes* forbear Writing for Pariſh-Communion, leſt his party the *Anabaptiſts* ſuffer? Or did Mr. *Philip Nye* forbear writing for Hearing the Pariſh Miniſters, leſt the refuſers ſuffer? Or did they not both write for the Oath of Supremacy, though many *Scots* ſuffered for refuſing it? Yea, and therefore wrote all this that their followers might not ſuffer by miſtake?

XIII. I know that the main Cauſe of Church-Diviſions, is ſeeking a Union on falſe and ſinful terms: And I know that the opinion, That Pariſh-Communion is unlawful, is an Error; and therefore unfit to be the Condition of our Union: And I ſee many would make it ſuch a Condition. And falſe terms of Concord, are the great and certain means of Diſcord; for the wiſeſt Chriſtians will refuſe them: And ſome Impoſe them by *Doctrine* and *Cenſures*, as others do by *Laws* and *Sword*. And I will not countenance dividing terms.

Obj. *What is the chief fault of your Doctrine and Practice, That it will cauſe Diviſions among us; when ſome will do as you do, and others cannot; and ſo our Congregations are divided.*

Anſ. 1. Can I cauſe that which is cauſed already? is not ſo much Diviſion known ſtill to be among us?

2. As I ſaid, Do not ſome write againſt the Lawfulneſs of Pariſh-Communion? And ſome againſt Infant Baptiſm, and the Lords Day? And do not they divide by *Writing againſt them?* And did Mr. *Tombes* and Mr. *Nye* forbear, as aforeſaid, for fear of Diviſion? If we are already divided in Judgment and Practice, ſure giving each other an account of our reaſons, is rather the way to heal us.

3. But I confeſs this Objection ſeemeth ſo ſad and ugly to me, that it hath no ſmall hand in urging me to what they object againſt. Alas, what are ſuch come to? They that ſeparate becauſe of the Liturgy, Miniſtry, or People, do virtually ſeparate, as I ſaid, from almoſt all the Church on Earth. For it is on a cauſe common to almoſt all. Yea, not only all the Churches in the Eaſtern, Southern and Northern parts, and all in the Weſt, ſave themſelves, have Liturgies, or ſeparate not from them. But even of the Non-conformiſts in *England*, thoſe that of old, or of late have pleaded their Cauſe have taken the Liturgy for no ſufficient cauſe of ſeparation: Nay, even the old Separatiſts, called *Browniſts*, denied not the lawfulneſs of forms of Prayer, nor refuſed to join with the Pariſh-Churches in our Liturgy ſometimes; only they thought, that when Croſſing, or ſuch Ceremonies were uſed, they were bound to diſown them. And ſhall men that ſeparate from the Communion of almoſt all the Churches on Earth as unlawful, pretend that their way is the way of Unity; and that the contrary doth divide? Is our ſhunning Diviſion from the Chriſtian World, a dividing Practice? In *Holland*, Mr. *Smith* thought no man capable of Baptizing him, and ſo Baptized himſelf; and ſome others have done ſo ſince, thinking none fit for Communion, but the few that are their Flocks. Yet theſe that divided from all the World, cryed down *Dividing* from themſelves. But were all dividers, that were againſt them? This is the ſaddeſt of all Objections.

XIV. Yea, I am loth to do that which condemneth groundleſly the Reformers, the Martyrs, the Godly Conformiſts, the old Non-Conformiſts, the later, and the *Browniſts* themſelves, as being all for unlawful Communion.

1. If it be ſimply unlawful to have Communion in the Liturgy and Pariſh-Churches, then it was unlawful to have Communicated in their way of Worſhip, with *Luther*, *Zuinglius*, *Melanchton*, *Bucer*, *Pet. Martyr*, and the like Reformers: And alſo with the Engliſh Martyrs in Queen *Maries* daies, or in King *Edward* 6. And alſo with ſuch Holy and Excellent Conformiſts, as *Grindall*, *Pilkington*, *Downame*, *Belton*, *Sibbs*, *Preſton*, *Uſher*, and abundance more ſuch.

2. And it's well known, that the old Non-Conformiſts wrote and practiſed againſt the *Browniſts* in this caſe. The Books of *Hilderſham*, *Brightman*, *Bradſhaw*, *Ball*, *Paget*, *Gifford*, &c. are yet viſible. Mr. *Hilderſham* in his Lectures chides them that will not come to the beginning of the Common-Prayer. The old Non-Conformiſts begin the reaſons of their Non-Conformity in refuſing Subſcription, in theſe Words, [' *We proteſt* ' *before Almighty God, that we acknowledge the Churches of* England, *as* ' *they be eſtabliſhed by publick Authority, to be true viſible Churches of Chriſt:*

That

'*That we desire the continuance of our Ministry to them above all Earthly* '*things*; *as that without which our Lives will be bitter and wearisome to us*; '*That we dislike not a set-form of Prayer to be used in the Churches*: *And* '*finally, that whatsoever followeth here, is not set down of any evil Mind, or of* '*purpose to deprave the Books of Common-Prayer, Ordination, or Homi-* '*lies*; *but only to shew some reasons why we cannot subscribe to all things in* '*the same contained.*

3. I before told you, Mr. *Tombes* the *Anabaptist* hath written at large for the Lawfulness of Parish-Church Communion: And Mr. *Nye* for hearing the Parish-Ministers.

4. The late Non-conformists that treated with the Bishops in 1660, and 1667. have left their Judgments fully on Record, many of them being yet alive.

5. The old Separating *Brownists* have these Words; ['Confession 'and Protestation of Faith: *Touching the true visible Political Churches* '*which we acknowledge are in* England; *we profess and declare*, —— *that* '*each company of true visible Christians associated together in one place*, viz. *a* 'Parish, *and Professing to serve God according to his Will, in Faith, and Order*, '*so far as they know* (*such as there are many in* England) *the same is a* 'true visible political Church *in some respects. And therefore we communi-* 'cate *also with them on occasion* —— *while in such communicating we* 'countenance *no evil thing in them, which in many places, and many times* 'we need not *do.*] —— Lastly, *it being no evil, nor any appearance of evil in* 'us, *to join to the Parish Congregation and Ministry in such respect, and so far* 'forth *only as aforesaid*; *we ought* (*as we believe*) *sometimes on weighty* 'occasion *so to join*; *and we sin if we do not*: Luke 17. 32. Heb. 10. '25. 1 Cor. 10. 32. —— *We believe concerning Prayer, That though* 'every *form of prayer prescribed by Men, be not absolutely and simply a* 'Sin, *neither* (*as we judge*) *are Idols, nor an Invention of Man, nor a tran-* 'gression *of the second Commandment*; *yet a prescribed Liturgy, or Book of* 'Common Prayer *by Commandment, forced on a whole Church rightly con-* 'stituted, *to be used still in the same Words, whenever they assemble* (*in com-* 'parison *of other praying*) *is not so profitable and* —— *we judge that* 'it *is best and most agreeable to the last Apostolick practice, that even where* 'many *Pastors in one Church are, yet that One have, during Life, a precedency* 'and *priority in order and place* (*not in power*) *before the rest.*]

I will not be more for separation than the Separatists themselves.

XV. If joining with the Parish Ministry be simply unlawful, most, or almost all *England* compararively, must cease all publick Worship of God. The Nonconformists were but about two thousand, 1662. Most of them, I think, by this time are Dead, and not so many sprung up in their stead: Those that are remaining, for the most part are either in a few places quiet-

er than the reſt, or hindered from any numerous Aſſemblies. In 1636. I do not think there were many more than we have Counties, and thoſe few in Priviledged Chappels. And ſhall all the reſt, even of the Religious people of the Land, give over Worſhipping God in publick? I think not.

XVI. Thoſe that blame me, do more than juſtifie me: They ſcruple not *communicating with thoſe who hear Common-Prayer, and receive the Sacrament in the Pariſh Churches, in order to be Aldermen, Sheriffs, Common Councilmen, Jurors,* &c. nor paſs any publick Cenſure on them. Yea, they communicate with ſuch as take the Corporation Declaration, and *Oath.* And the ſaid Declaration is a Profeſſion, that [*'I do hold that 'there lies no Obligation on me, or any other perſon, from the Oath commonly 'called the ſolemn League and Covenant.*] Here the Perſon juſtifieth *all the Perſons whom he never* knew, in *three Kingdoms,* from being *obliged* by an *Oath and Vow againſt Popery, Schiſm and Prophaneſs,* and to *repent of Sin, and to defend the King.* This which conſtituteth all our Cities and Corporations in *England,* is a little more than that which conſtituteth our authorized *Miniſtry* and *Veſtries,* which is but that [*there is no Obligation to endeavour any alteration* of *Government in the Church,*] &c. even of *Lay-Chancellors* governing by the *Church Keys.*) Therefore they that pretend that they cannot joyn with the Miniſtry, becauſe they think they enter by Perjury, confute themſelves, while they ſcruple not Communion with them that do more than the Miniſtry or the Veſtry do. And if any ſhall pretend, that it is unlawful to joyn with them, becauſe of the *Common-Prayer,* and at the ſame time freely joyn with them that take the *Corporation Declaration*; I do not blame them for the latter, but I muſt ſay, that they ſtrain ſo partially at a gnat, as maketh me ſet a great deal the leſs by the Objections of ſuch men. If I were never ſo ſure that the *Church* and *Corporations* were all thus *Perjured,* I would greatly lament it; but it being done in ignorance (tho by men that ſhould know) and by men that have not heard what is ſaid againſt it; I would not ſeparate from ſuch a guilty Kingdom, no more than the faithful did for ſome great common Jewiſh corruptions. I will keep my own Soul as clear as I can: And I confeſs that I was ever of the mind of thoſe Judges in *Scotland,* that ſay, that *if Oaths may be taken in a Senſe of our own,* contrary to the uſual Senſe of the words; unleſs the Lawmakers give another, the Government will have no ſecurity by Oaths. But when I think of ſeveral *Univerſals,* (ſuch as [*no Obligation*] [*not endeavour any Alteration.*] [*Aſſent and Conſent to all things contained in, and preſcribed by*] [*on any pretence whatſoever, as againſt any Commiſſioned,*] &c. And when I remember that to this day, I never heard a Conformiſt own his taking theſe *Univerſals,* without Limitation, univerſally; but in a *particular* Senſe, and with more

Limitati-

Limitations than the Earl of *Argyle* did; it doth not ſo much glad me, that I never took them, as it grieveth me for the *Engliſh* Clergy, who take theſe with ſuch Limitations, that it falls out ſo unhappily, that leſs ſhould be Death in *Scotland*, than they thought had been no Sin, but a Duty in *England*. But if the ſlur change not their Judgments, I hope it will make them pardon us, who were neither willing of the ſtretching Expoſition or Puniſhment.

I dare not think that that Parliament were ſuch men as would rather have ſilenced the whole Miniſtry, and ſhut up all the Churches, than have ſpoken a limited Senſe in limited Words, or have expounded their *Univerſals*, if they meant not univerſally, if the Body of the Clergy had but let them know that it was needful: But their *Obedience* was ſuch, as told the World that Alterations and Explications were to them unneceſſary.

XVII. I would not drive the Comformiſts from us, by departing too far from them! By ſuch reaſons as you plead for ſeparating from them, you will teach them to juſtifie ſeparating from us: Tho our faults be not the ſame, we are all faulty: And ſo we ſhall run away from each others, to the increaſe of our too great diſtance. Yea, experience of the contrary courſe encourageth me: In both the places where my Miniſtry was firſt exerciſed, is an honeſt Conformiſt, and a Nonconformiſt, (ſince the writing of this, one is dead, and the other expelled,) who live in as great Love and Peace, as if there were little difference between them; the Nonconformiſts hearing and loving the publick Miniſter. If you think not this better than Church-wars, I do: And I am ſure Religion there proſpereth much more, than it would do by mutual avoidance.

XVIII. And truly, I am ſo tender of the honour of the Nonconformiſts, that I will do my part to keep them from reproach: And as I ſaid before, too many are apt to judg of all their cauſe, by any one weakneſs or miſtake. It was the reaſon why, in 1660. and 1661. when we attempted a Concord with the Biſhops in vain, we never ſaid a word againſt a *Form* of *Prayer*, *nor the moſt of the Liturgy*, nor *Holy-days*, nor *Kneeling at the Sacrament*, (but only againſt Excommunicating the faithful that ſcruple it) nor the *Surplice*, nor the *Ring* in *Marriage*, nor *laying* the *Hand on a Book* in *Swearing*, and other ſuch; becauſe, at leaſt, much may be ſaid for them; and if we laid our ſtreſs on doubtful things, many would think the reſt were no other. And if we ſhould be ſo weak as for the Liturgy, *&c.* to avoid all Communion with the Pariſh Churches as unlawful, we might flatter one another, as all Sects do, but ſtanders by would hence judg of all the reſt, and deride or pity us, as ſcruplous Fanaticks, that judg not by evidence, but by prejdice and ſelf conceit.

XIX. When

XIX. VVhen great ſufferings come upon men, partiality and prejudice uſually yieldeth ſo much to neceſſity, as maketh them willing to take nothing for ſin which is not ſin; and then they will yeild; and their change will turn to their reproach, as if it were meerly in worldly temporizing: Therefore I will at firſt do what is lawful.

XX. Tho I think the Covenant bindeth me to nothing but what God bound me to before, yet to that I think it doth, as a ſecondary bond, by my voluntary ſelf-obligation: And it binds me againſt *Prophaneſs and Schiſm, and all that is againſt ſound Doctrine and Godlineſs.* And I cannot ſee but it were ſome degree of *Schiſm in me*, yea, and furthering *prophaneſs*, if I took all the Pariſh-Communion for unlawful, and would have all *England* that have no Nonconformiſts, nor can have, to forſake the Parochial, and ſo all Church-worſhip.

XXI. I fear the guilt of Unthankfulneſs to God, who hath given *England* yet a ſounder Doctrine, VVorſhip and Churches, than moſt of the world.

XXII. I am not willing of that way which would injure, if not deſtroy the National Chriſtianity and Reformation; and further, if not bring in, Infidelity or Popery. That Religion hath the advantage for extenſion to Numbers, which hath the countenance of the King and Laws, and the poſſeſſion of the Pariſh-maintenance and Temples. To how ſad a ſtate did all the *Eaſtern* Churches dwindle, when they fell under the *Turks*? How doth meer tolerated Religion thrive in *France*, or any other Land where the Laws and Rulers are againſt it? If we loſe all the Pariſh-Churches, ſome other will have them. If Proteſtants have them not, Papiſts will: And the Parochial Religion will be the National and common Religion: The moſt will go thither, and attend thoſe Miniſters who have the publick Authority and Maintenance: Therefore it is moſt evident, that they who would keep up the Proteſtant Religion, muſt do their beſt to keep it up in the Pariſh-Churches: And they that would corrupt and undermine it there, or drive or draw it thence into meer private tolerated Churches, would drive it out of the Land as National and Extenſive, and let in Popery to be the National Religion: And I doubt not the Papiſts will be the moſt zealous potent helpers of all them among us who cry down a *Comprehenſion*; that is, the removing of the things which we account ſinful, that we may live in concord (which it makes me ſhrug to think that ever a religious Proteſtant ſhould be againſt, who himſelf counts that ſin which we would have removed: As if they ſaid, *Reform none of your publick ſins, unleſs you will reform as much as we judg ſinful, leſt——*)

And doubtleſs it pleaſeth the Papiſts, that (as ſome *Scots* refuſed the Oath of *Supremacy* as well as they, ſo) ſo many refuſe the Pariſh-Churches, and

and ſuffer as Recuſants as well as they. I ſay as Mr. *Hunt*, There is no happineſs for *England* but by *an excellent Clergy, and an high* (a juſt) *eſteem of them:* And excellency will cauſe eſteem.

XXIII. There be ſome honeſt moderate men of intereſt (if not of power) who would endeavour our reſtauration and peace, which they know muſt be principally by concord, if they could ſee that the terms were poſſible. But while ſome make them think that nothing will ſerve us but the caſting out of all the Liturgy and Church-Government, they turn their thoughts from it as an impoſſible thing: But the peruſal of the Treaty, 1669. and the Kings's Declaration, 1660. and our Agreement by the Lord Keeper *Bridgeman*'s means, might have better informed them: And I will not contribute to their error.

XXIV. But I have reſerved my greateſt Motive to Parochial Communion to the laſt I dare not condemn Jeſus Chriſt and his Apoſtles, who communicated with far more vitiated Societies: Chriſt preached daily in the Temple: He there offered according to the Law, and ſent *Lepers* cleanſed to the Prieſts to offer, tho the Prieſthood was more corrupt and degenerated than ours. The High Prieſt that ſhould have been of *Aaron*'s line, was any one that could buy it with money or favour of the *Heathen Romans* (And ſome think there were two at once). The *Phariſees* had corrupted ſacred Doctrine and Worſhip, and the *Sadduces* were far worſe than the *Mahometans*; yet Chriſt did ordinarily joyn in the Synagogues: and had he not joyned in their Liturgy, as the reſt, he would have been noted for a Diſturber, and the Rulers would not have called him to preach, as they did others: See *Luke* 4. 16. and 6. 6. *John* 5. 59. and 18. 20. *Matth.* 12. 9. and 13. 54. *Mark* 1. 21, 31. and 6. 2. We find Chriſt bidding men, *Take heed of the leven of the Phariſees*, but yet to *hear them* (delivering the Law) *in Moſes chair.* They accuſed him for not ſeparating more from *Publicans* and *Sinners*, but not for ſeparating from the Temple or Synagogues: He told his Diſciples, that men ſhould caſt them out of the Synagogues, but never bid them depart themſelves.

And I find *Peter*, Acts 10. ſcrupling Communion with the *Gentiles*, till God rebuked him; and *c.* 11. the *Jewiſh* Chriſtians offended at it, till convinced; and *Gal.* 2. *Paul* reproving him to his face for withdrawing from the *Gentiles*, leſt he ſhould offend the *Jews.*

And *Paul* would not himſelf have conformed ſo far as to circumciſe *Timothy*, and to ſhave his head for his Vow, and purifie himſelf in the Temple, had it been unlawful. It was done by the ſame Votes (*James*, and the reſt at *Jeruſalem*) who made the Decrees, *Acts* 15. And if you ſay, *Paul*, and all theſe, did unlawfully, you will ſhake our foundation. He profeſſed to become a *Jew* to the *Jews*, and all things to all men, to ſave ſome. This moveth me above all.

§. 10.

§ 10. But it is objected, 1. *That it is in vain to come so near the Prelates, For nothing will satisfie them, or procure us the least abatement of their cruelty, unless you will do all that is imposed.*

Ans. 1. It is not to satisfie such as you describe, that I do what I do: It is to satisfie my own Conscience in obeying God.

2. If but any one of all the forementioned Reasons hold good, it is not in vain, tho it satisfie not the implacable. Do you think I go to worship God only to *satisfie* men? I daily receive that benefit to my self, which assureth me that it is not in vain.

Obj. 2. *You that come so near them, please them no better, and you have suffered with the first.*

Ans. 1. Had I done it to escape suffering, I would have done that which I suffered for not doing, and not done that which I suffered for. But all that I have ever suffered from men, is but a Flea-biting to that which I suffer from the Diseases of my own Soul and Body: and yet I can love and forgive my self.

2. If I suffer for the acts of Piety, Love and Peace, it is for righteousness: And then Christ hath commanded me exceedingly to rejoyce, *Mat.* 5. 10, 11. But if I suffer for sinful censoriousness and division, what will be my comfort?

3. I doubt not but I much more displease the Papists by my course of Communion, than they do, who by unjustfiable Opinions, do make their cause indefensible, and expose themselves to their triumph.

Obj. 3. You grieve many good people of the contrary mind.

Ans. No doubt of it: So I have done most good people whose mistakes I ever sought to cure (about *Antinomianism*, *Baptism*, and the rest). But I please those good people who think as I do.

2. Compare these Two sorts together: How vast a number do the contrary minded censure? They think all our late Parliaments to sin in their Communion, even these last which they most praise: Mr. *Hunt* challengeth their Accusers to name any Number of them all that conform not: I have not heard of Three (if of any One) that is liable to the charge of Recusancy, and hath not communicated in the Parish-Churches.

They accuse also all the *Common-Council*, since changed; and in a word, almost all the Christian World: And yet we can easily *forgive them, and forbear them:* And if they cannot bear *with us*, if we obey our Consciences, and give them the Reason of it; yea, if we had told them why we judg them to be mistaken,

miſtaken, and to ſin, they will ſhew ſo much partiality and ſelf-eſteem, and ſo much impatient tenderneſs of themſelves, as will too much harden their Accuſers.

Obj. 4. Many Learned good men do differ from you.

Anſ. I think a thouſand to one through the World differ from them.

Obj. 5. *It will ſave none from ſuffering, there being ſo many other Laws againſt them.*

Anſ. It is my duty to ſave men from miſtakes and ſinful cenſure and ſuffering for miſtakes: and ſo it may ſave me from the guilt of Omiſſion.

Obj. 6. It is but Man's Law which you ſuppoſe maketh it a duty.

Anſ. 1. I make not light of the Laws of men about lawful things: But your ſuppoſition is not true: Were there no Law for it but God's, it is my duty.

Obj. 7. *Some body will anſwer you, and ſo it will cauſe ſtrife.*

Anſ. Do, or muſt all men forbear giving a Reaſon of their Judgment and Practice to thoſe that think them ſinful? yea, or to confute the miſtakes of others, for fear of being cenſured? Will you cenſure us, and muſt not hear our Reaſons? Are you ſo much worſe than Lawyers, that can plead without breach of Charity? May not friendly debates beat out the truth to our mutual edification? No truths are ſo clear to us, before they are controverted, uſually, as after. Reproach not the Nonconformiſts, as if they could not bear contradiction.

Obj. 8. *Your Cure of Church-Diviſions did increaſe Diviſions.*

Anſ. The Diſeaſe then is very far gone, if the Remedy increaſe it: But I have cauſe to believe that it healed many. But I confeſs, as the Books by which I drew off many *Anabaptiſts*, did increaſe Diviſion from their Party, by ceaſing the Diviſions from the Church; ſo it may be here.

Obj. 9. *But if men believe it lawful to go to the Pariſh-Churches, they will come to your Aſſemblies no more.*

Anſ. 1. Experience confuteth this: I think moſt who hear me, do think it lawful, and oft go thither. 2. I have oft told them publickly, That I deſire none of them to hear me, who do not need my help: If they have room, and ſufficient helps in the Pariſh-Churches, I had rather they would not take up, with us, the room which others ſhould have who truly need our help. If nothing bring them to me, but an Opinion, that it's ſin to joyn with the *Common-Prayer*, I will do my beſt to drive them from me. But if any cannot have room elſewhere, or cannot overcome the foreſaid miſtake (of the ſin of hearing the Pariſh-Miniſter)

ſter), I will give them the beſt help I can: And if any live where publick hearing is *but lawful*, and they truly need more ſuitable help, the bare *lawfulneſs* of hearing elſewhere, will never keep away thoſe perſons who feel their need of better, and the benefit, no more than it will make them forſake better Cloathing, good Phyſick, or Eſtate, becauſe a worſe is ſometime lawful.

Obj. 10. *But why do not you conform, if you can communicate with them?*

Anſ. 1. Why cannot I be carnal, contentious, drink too much at the Sacrament, if I could have communicated with the Church of *Corinth* that had ſuch? Why did not Chriſt commit the Synagogue-ſins, if he could communicate in the Synagogues? The perſons who put this queſtion, diſgrace themſelves by judging of things which they underſtand not. If they know not what more is in Miniſters Conformity, than in joyning as private perſons in the Pariſh-Worſhip, let them read my firſt *Plea for Peace*, and they may know.

I will joyfully conform, I. If they will impoſe on us no *ſinful Oaths*, *Covenants*, *Promiſes*, *Subſcriptions*, *Declarations* or *Practices*.

II. I would rejoice in the Reformation, if while ſome eſſentiate a Church by a Biſhop, they would reſtore the Pariſhes to be *Churches*, which they make but *Parts* of the loweſt Churches, as Chappels are, and make the Pariſh-Miniſters Paſtors again, whom they have degraded to be but Half-Paſtors, or Curates to the loweſt Paſtors.

III. I would hope, that we might yet eſcape back-ſliding into Popery, if that part of the Clergy never govern the Ship, who are not content with a National Government, but make it our neceſſary duty, as againſt Schiſm, that all come under a *Forreign Juriſdiction*: And if the true Proteſtant Clergy will joyn in the renunciation of that Juriſdiction (but not of Communion with Forreign Churches).

---

§ 11. IV. *Why I publiſh my Reaſons at this time.*

Anſ. 1. Becauſe I think I have an urgent cauſe to endeavour to ſave ſome from the guilt of *Perſecution*: And if I note the miſtakes of One ſide only, I ſhall be juſtly charged with partiality.

2. Becauſe

2. Becauſe mens cenſure of my practice, as ſinful, doth continue: And I owe them an account of the Reaſons of it.

3. Dr. *Stillingfleet*, and ſuch others, would make the World believe, that we defend that Separation which by word and practice we have long oppoſed: And we owe fuller ſatisfaction to them, and to ſuch as they miſinform.

4. I am much obliged to rectifie mens miſtake of the Reaſon, why many Nonconforming Miniſters here come not to the Pariſh Churches: Many were agreed to come, when the *Oxford* Act of Confinement coming out, prevented it: For to have appeared in the Churches, would have expoſed them to Six months impriſonment for being in the City. And ſince then, the ſame Reaſon hindereth many, which keepeth Conformiſts from communicating with each other, even their own labours at home. But many do go to the Churches in publick, and I conjecture others hereafter will get their Places ſometime ſupplied by others, that they may go: For moſt of my acquaintance hold it lawful, as far as I can judg.

5. I would ſtop them that cenſure, as ſinners, unjuſtly, the late *Parliaments*, the *Common-Council*, *Jurors*, and all the good Chriſtians through all the Kingdom who differ from them, and that have no Miniſters but Conformiſts.

6. I remember why Mr. *Jo. Ball* wrote againſt Separation juſt when Reformation was intended: Many thought it unſeaſonable, but it proved otherwiſe by the ſad effects which he would have prevented.

7. I cannot forget what this miſtake hath wrought in *England*, from 1641. to 1660. which I will not further recite, but only ſay, That when there was neither Biſhops, nor their Courts, nor Liturgy, nor Ceremonies impoſed on them, ſeparate Aſſemblies were as numerous, and as much and more pleaded for, than now, and managed with too much ſtriſe; and reconciling and Unity was much reſiſted by that ſide.

8. I am bound to have real compaſſion on the multitudes who ſuffer as for Recuſancy, and not by ſilence wrong their Conſciences and their Purſes. If I ſhut up the bowels of my compaſſion, where is the love of God?

9. I am bound to do my beſt to keep out Popery; which muſt be by keeping up as much of Religion as is poſſible in the Pariſh-Churches (that it be not firſt thruſt into corners, and then out of the Land), and by concord with the Pariſh-Miniſters who are honeſt: And many ſuch, through God's mercy, there are; tho thoſe that in 1661. brought us into this ſtate, do manifeſt no repentance.

10. Laſtly, I find that our mutual Cenſures and Separations greatly hinder the ſucceſs of the whole Miniſtry againſt ſin, while they ſeek to bring each other into diſeſteem, and teach the people to diſeſteem them all; and ſome will not hear one ſort, aod ſome the other.

The reſt of my Reaſons, you may gather from the fore recited Reaſons of my Practice. § 12. I confeſs, that *ad hominem*, the Canons Excommunicating us, may ſtop the mouths of the ſevere Canoniſts, if they accuſe us: Would they not have us take their Canons to ſignifie their will, concerning the extent of their Church-Communion? Or, would they have Excommunicate perſons come to Church? All that do but own Non-conformity by a word, are *ipſo facto* Excommunicate, till they publickly repent of it as a wicked Error. And their Writers Damn thoſe as Schiſmaticks, that obey them not: And ſo conſequentially all that they call *Indifferent*, and *Impoſe*, are made neceſſary by ſome men to Salvation. I hate this at my heart: But yet it is not all the Parish-Miniſters that like theſe Excommunicating Canons. And they are not bound to reject me till the Fact be proved; and I am not bound to do Execution on my ſelf; but I am bound to all Offices for Love and Concord.

I doubt not but ſome of the Excommunicating Clergy, will ſet theſe two Writings againſt each other, and ſay, as their Tutor and Advocate doth, that *R.* is againſt *B.* and that I am hardly reconcilable with my ſelf; but if goggle Eyes judge each line to be a yard diſtant from another, I cannot cure them, but I can bear their Diſeaſe and the effects

And if any will make uſe of my detection of the miſtakes of conſcionable peaceable Chriſtians in ſome matters of Communion, to have a pretence to revile and perſecute them, I enter my Proteſtation before God againſt them; and warn them to remember, that while they condemn others for Infirmities of ſo ſmall a degree as few men are free from, they raiſe up matter of terror to their own Conſciences when awakened, who have ſo much more heinous Sin to anſwer for before a holy dreadful God: even thoſe *little ones* of whoſe ſcandalizers and neglecters Chriſt ſpake ſo terribly, were none of them without ſome Sin; Though *Paul* and *Barnabas* differed to a parting, neither of them was ſilenced for it, nor called a Schiſmatick.

If all ſhall be *ipſo facto* Excommunicated, who have far greater Sin than humbly and peaceably ſaying, *There is ſomething ſinful in ſome part of the Liturgy, Ceremonies, Articles, Subſcription*, or in *ſome that bear office in the Church as to Government*; I am paſt all doubt that there will no one living, either Prelate, or Prieſt, Lord, or Peaſant, be left to be a Member of their Church; and that by parity of reaſon, they have Excommunicated every perſon

perſon in the land; however the predominancy of their Wills and Intereſts above the Will of Chriſt, and the intereſt of the Church and Souls, may ſtill bewitch them into a confidence, that thoſe are the worſt Men who moſt croſs their carnal will and intereſt; and that the moſt ungodly are fitter for their Church Communion than they.

Pſal. 14. 4. *Have all the workers of Iniquity no Knowledge, who eat up my people as they eat bread, and call not upon the Lord?*

Acts 28. 30, 31. *And* Paul *dwelt two whole years in his own hired houſe* (*at* Rome) *and received all that came in unto him, Preaching the Kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.*

1 Theſ. 2 15, 16. *Who both killed the Lord Jeſus Chriſt, their own prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men; forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: For the wrath is come upon them to the uttermoſt.*

James 5. 7. *Be patient, Brethren, unto the coming of the Lord.*

And if both ſides call me worſe than I am, for theſe diſpleaſing Admonitions, I ſay, as St. *Paul*, Gal. 1. 10. *If I yet pleaſed men, I ſhould not be the Servant of Chriſt.*

1 Cor. 4. 3, 4. *With me it is a very ſmall thing, that I ſhould be judged of you, or of mans judgment.* ——— *He that judgeth me is the Lord.*

Senec. *Nemo pluris virtutem æſtimat, quam qui boni viri famam perdidit, ne virtutem perderet.*

Jan. 10. 1680.

AN

ACCOUNT

OF THE

REASONS

WHY THE

TWELVE ARGUMENTS,

Said to be Dr. *JOHN OWEN*'s,

Change not my Judgment about Communion with Pariſh-Churches.

By *RICHARD BAXTER*.

1 Theſ. 5. 21. *Prove all thing: hold faſt that which is good.*

1 Pet. 3. 15. *Be ready always to give an anſwer to every man who asketh you a Reaſon of the hope that is in you, with meekneſs and fear.*

Gal. 2. 11. 12, 13, 14. *When Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. For ——— he withdrew and ſeparated himſelf, fearing them which were of the circumciſion. And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulations. But when I ſaw that they walked not uprightly, &c.*

Acts 11. 2, 3. *They that were of the circumciſion contended with Peter, ſaying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.*

2 Tim. 2. 20. *In a great houſe there are not only Veſſels of gold and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour.*

LONDON:

Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns*, in *Cheapſide*, near *Mercers-Chappel*. 1684.

THE PREFACE.

READER, when the laſt ſheet of the foregoing Paper was Printed, I received theſe Twelve Arguments, famed to be Dr. John Owen's*: Whether Fame truly or falſly father them, I know not: It is the Cauſe that I am concerned in. After Three and Twenty years practice ſince the Biſhops return, I was by Accuſations, called to give the Reaſons of my Practice, which yet I had often done in part before. They ſaid, That my communicating in the Pariſh-Churches, even when my ſelf and others were maliciouſly perſecuted by a ſort of proud and worldly Clergy-men, did more harm than ever I did good: Tho I am bound with meekneſs to render them a Reaſon of my practice; I have found by experience, that neither ſide can hear the account which they call for. Some wiſe and good men will blame me for making our differences to be ſo much known, eſpecially for remembring old miſcarriages: I obey my Conſcience: All theſe things are commonly known already; and we hear ſharply of them from God and Man, becauſe Men hear not our Repentance, but our Juſtification: Had we confeſt, God is faithful to forgive. Impenitence threatens our yet greater ſuffering. When we give glory to God, and take ſhame to our ſelves, our hopes will revive. Nothing bringeth ſo much ſcandal, and armeth Enemies againſt us, as owning ſin, or hiding it. I durſt no longer ſee Thouſands of good Chriſtians miſguided into miſtakes, and like to be ruined for them, and hereby hardening their Perſecutors, rejoycing the Papiſts, who joyn with them in Separation, reducing the Proteſtant Religion into corners, and giving it up as publick to——we may know whom; cenſuring one another, and dividing on theſe miſtakes, and fathering all this on God: I ſay, I durſt not ſtand by in ſilence to ſee all this, no more than to ſee men drowning, or the City on fire, without endeavouring to ſave men. It is an exceeding great quiet to my Conſcience, under all the Confuſions and Diviſions that have befallen us, that in 1660, and 1661. I plainly and earneſtly foretold the King and Biſhops of them, and did my beſt to have prevented them.*

And the Author that I deal with, neceſſitateth me to recite the late fruits of Separation, in pulling down all Governments, caſting out all the Miniſters in Wales, *and were near caſting down thoſe of* England, *with Tythes and Univerſities, perſecuting and killing godly men, and fathering all on God, and now flying from the Biſhops when they had opened them the door to return. He layeth his main Cauſe on the ill fruits of Liturgies (which indeed are rather the fruits of Pride and Malignity), and conſtraineth me to ſhew the fruits of Separation. I dare not bury that in ſilence which God ſo dreadfully diſowned by their own diſſolution, without any blood; and that when multitudes are running into the old error, by miſtaking the Judgment of the Nonconforming Miniſters, thinking that they took that for unlawful which they did not, and condemning all the excellent old Nonconformiſts and Conformiſts, and almoſt all the Churches on Earth.*

Let wiſer men deal wiſelier: I uſe the beſt wiſdom that I have.

It's true, that abundance of good people fear and diſtaſte Communion in the Liturgy: What wonder, when ſuch Reaſonings as theſe Twelve Arguments (which how groſs ſoever, poor people have not the skill to anſwer) perſwade them it is falſe Worſhip, and heinous ſin; and ſay others, Idolatry. They are conquered as the Mexicans *were by the* Spaniards, *by the frightful roaring of their Cannons; the Militia uſed,* Acts 15. 1, 2. [Ye cannot be ſaved]; *and as the Pope conquered Kings and Kingdoms, by threatning to keep them out of Heaven: Even as ſince men tell me, that they medicate their Wines with* Arſenick *and* Mercury, *I am afraid to drink them, which before I feared not; ſo are honeſt ſouls affrighted from Liturgies and Communion. How much in them I diſſent from my ſelf, I have openly intimated to the World: But he that will joyn in no good that is mixt by men with faultineſs and evil, muſt ſeparate from all the World, and all from him: But how will he ſeparate from himſelf?* England *in her Articles and Ordination, profeſſeth to cleave to Scripture-ſufficiency, as being the Proteſtant Religion. I go to joyn in this profeſt Religion: If the Speaker of any ſide add any unwarrantable paſſages by book, or without book, let him anſwer for them; I own them not: Did my preſence own all that I hear, I would joyn with no man living. The Lord fit us for a wiſer and more loving World.*

The

The Twelve Arguments said to be *Dr. Owens*, impartially considered.

D. O.

Posit. *It is not Lawful for us to go to, and joyn in Publick Worship by the Common Prayer; because that Worship it self, according to the Rule of the Gospel, is not Lawful.*

1. *Ans.* I Shall use the same Method that he hath used, and first give you my Positions, and then the supposed Matter of Fact; and then consider his Arguments.

'*Posit.* It is not only Lawful, but a Duty for those that 'cannot have better publick Church-worship without more 'hurt than benefit, and are near a competent Parish Mini-'ster, to go to, and joyn in Publick Worship, performed according to 'the Liturgie, and in Sacramental Communion: And for those that can 'have better, to joyn sometime with such Parish Churches, when their 'forbearance scandalously seemeth to signifie, that they take such Com-'munion for unlawful; and so would tempt others to the same Accusati-'on, and uncharitable Separation.

The History of the Matter of Fact must be premised for the right deciding of the Case; which is as followeth.

1. God hath commanded us to Preach, Pray, Praise him, and Administer his Sacraments and Discipline; and hath told us what Doctrine we must preach, what things we must pray and give thanks for, and what Sacraments and Discipline we must Administer: But he hath not told us, in what Words we must do these, nor in what Posture, nor in what particular Method, nor whether we must use oftest the same words, or various, nor whether they shall be before prepared, or spoken immediately without preparation of words, nor whether written or remembred; nor whether prepared and composed by our selves, or by others, with such like.

2. God prescribed divers Forms of Prayer, Confession and Praise, to the *Jews* in *Moses* Law; and a Prophetical Song, which they were all to learn, *Deut.* 32.

3. The Pſalms were a chief part of the *Jews* Liturgie, in which there are many Forms of Prayer and Praiſe; ſome made by *David*, ſome by *Aſaph*, ſome by others, and ſome in or after the Captivity, no one knoweth by whom. And thoſe Pſalms were not in Metre, and ſung in Tunes like ours now, but loudly ſaid over.

4. *John* taught his Diſciples to pray, not only as to the Matter, but as to the Words; and ſo did Chriſt his Diſciples at their Requeſt, who had not then the after-pouring out of the Spirit (nay, knew not that Chriſt muſt die for Sin, riſe and reign in Heaven, &c.) and he ſaid, *When ye pay, ſay, Our Father, &c.* tho not tying them only to theſe words, yet giving them a Form of Words to be uſed as they had occaſion, as well as a perfect Directory for Method.

5. Chriſt himſelf joyned with the *Jews* in Synagogues and Temple, when they uſed Forms, and ſo did the Apoſtles; and never blamed them for the uſe of ſuch Forms.

6. Chriſt preſcribed a Form of Words in Baptiſm, and in the Adminiſtration of the Lords Supper, and uſed a Hymn in Form.

7. There are divers Forms of Prayer and Thankſgiving in the New Teſtament, in *Luke* 1, & 2. and the *Acts*, and *Pauls Epiſtles*, and the *Revelations*, which its Lawful and Laudable to uſe.

8. We are commanded to uſe Pſalms and Hymns, and Spiritual Songs, which are Forms of Prayer and Praiſe (and was not then in Rhime.) And it was not every one in the Church that compoſed theſe *Extempore*, but ſome made them for the reſt to uſe: And if none Impoſe them (by Office, Authority or Perſwaſion) the Churches will never uſe the ſame. Chriſtians in the primitive ages of the Church, were known to the Heathen by their conſtant uſe of ſuch Hymns ſung to Chriſt, and of Chriſt.

9. The Churches from Chriſts time to this, had a Creed or Form of ſound Words, or neceſſary Articles of Faith, which they uſed in Catechiſing and in Baptiſm, which were a great means to keep out Hereſie; and Church-Tyranny and Hereſie were the Introducers of all their Alterations.

10. The Lay-Chriſtians of the firſt Aages were ſo full of Zeal, that they would have taken it ill to have been forbidden to ſpeak their Anſwering and Conſenting parts in the Church (as the *Jews* before did) and as now we would take it ill for the Miniſter to Sing alone, and forbid the People: And tho the ſcantneſs of Hiſtory in the firſt two Ages tell us not what words were then uſed as a Liturgy (and no doubt but praying by Habit was uſed chiefly) yet ſome few Sentences that are recorded, tell us that they uſed ſome Forms.

11. *Conſtantine* himſelf made Prayers for his Soldiers, and every Biſhop then uſed what Prayers he thought beſt in his own Church, and compoſed himſelf the Forms which he uſed conſtantly, till Hereſie and weakneſs of Miniſters cauſed a Council to decree, That every one ſhould firſt ſhew his Form of Prayer to the Synods, to be examined and approved before he uſed it.

12. I do not read or hear of many Churches on earth at this day, that uſed not a Liturgie, except *New England*, and ſome Non-conformiſts here: Nor did I ever read that any one Church on earth for a thouſand Years after Chriſts time, did ever ſcruple it or ſpeak againſt it (to my remembrance) ſo that it was for many Ages the the practice of the whole Church on earth. At this day the *Greeks*, *Armenians*, *Muſcovites*, *Georgians*, *Circaſſians*, *Mengrelians*, *Indian* and *Perſian* Chriſtians, the *Syrians*, *Abaſſines*, *Egyptians*, all the Countreys that have *Neſtorians*, *Jacobites*, *Maronites*, beſide the *Papiſts*, have a Liturgie very far more faulty than ours: Even thoſe aſcribed to *James*, *Mark*, *Chryſoſtom*. The *Lutherans* have one, (or divers in divers Countreys.) And thoſe called the Reformed have one, tho a ſhorter and more ſimple, in *France*, *Geneva*, *Holland*, the *Palatinate*, *Helvetia*, *&c.*

13. The Nonconformiſts in *England* were generally for the Lawfulneſs of a Form or Liturgie, and for Communion of the Pariſh Churches therein, in the days of King *Edward* the Sixth, Queen *Elizabeth*, King *James*, and King *Charles* the Firſt: And wrote more againſt Separation by far than the Biſhops did, as is yet viſible in their Books; ſpecially *Cartwright*, *Hilderſham*, *Bradſhaw*, *Paget*, *Gifford*, *Brightman*, *Bayne*, *Rathband*, *John Ball*, *&c.*

14. Thoſe then counted the Fathers of *Independency*, were of the ſame mind, for Pariſh Communion, and againſt Separation, Mr. *Jacob*, *Bradſhaw*, *Ames*, (ſee his Firſt and Second *Manuduction.*)

15. Yea, thoſe call'd *Browniſts* or *Separatiſts* were for Communion in the Liturgie in the uſual parts, and for the truth of thoſe Pariſh Churches that had good Miniſters: I have cited their own words before, tho all of them were not of the ſame mind.

16. The Martyrs in Queen *Marys* days had a chief hand in compoſing our Liturgie, and rejoyced in it, and worſhipped God according to it. And none that I read of ſeparated for this from the reſt as falſe Worſhippers

17. When before 1639. there were but about one or two Nonconformable Miniſters for each County; if it had been unlawful to Communicate in the publick Churches with the Liturgy, all *England* muſt have lived like Atheiſts without any Church Worſhip, for want of Miniſters, except about thirty or fourty. Yea, thoſe few kept up no uſual

uſual Church Worſhip, except thoſe of them that by connivence had ſmall Chappels or peculiars. And of them moſt uſed much of the Liturgy.

18. All the Congregations of the Nonconformiſts in *England*, that I have heard (ſave one now broken) not counting ſuch as Quakers, *&c.*) have uſed, and do uſe, ſtinted, impoſed forms of Worſhip to this day, and therefore judg it not unlawful, meerly as forms, or as impoſed. 1. Parents teach their Children a form of words in Catechiſms, in Prayers, in giving Thanks for their Meat; and impoſe theſe on them. 2. Miniſters impoſe on the Aſſemblies, their own method and words in Prayer, which are a form to the people; yea, and a form which they know not, till they hear it, and have no time to examine it, while it floweth from the Speaker. And their Sermons are impoſed forms of Doctrine; (ſometimes written alſo, and read). 3. Few men that retain any Sobriety in Religion, are againſt the Creed, to be uſed as a form of Confeſſion of Faith. 4. The Independents drew up at the *Savoy*, about 1658. or 1659. a form of Confeſſion of their Faith and Diſcipline. 5. They attempted (Dr. *Owen*, Mr. *Nye*, Dr. *Goodwin*, Mr. *Sid. Sampſon*, Dr. *Cheynell*, and others), by appontment of a Committee of Parliament, to have drawn up a Catalogue of Fundamentals, to have been impoſed for conſent on all that ſhould be tolerated in the Land in Church-Worſhip: they are yet to be ſeen in Print. (But Arch-biſhop *Uſher* being choſen for one, and refuſing, and I being by his conſent ſubſtituted in his room, broke that attempt; finding that their Fundamentals were lamentably compoſed, and that Chriſtianity was not an unknown thing, and that Baptiſm, the Creed, Lords Prayer, and Decalogue, were a far better Catalogue of Fundamentals than theirs). 6. We all conſtantly uſe an Engliſh form of Tranſlation of the Scripture, where all the *Engliſh* words, the diviſion of Chapters and Verſes, are mans invention, impoſed on all. 7. We all uſe conſtantly forms of Confeſſion, Prayer, Thankſgiving, and Praiſe in the ſinging of Pſalms; where, when *Davids* and the *Jews* Pſalms are uſed, the Tranſlation, (or rather Paraphraſe) the rhime or meters, and the tune, are humane and impoſed: And the Separatiſts themſelves make no queſtion; but other Pſalms, (ſuch as that of *Ambroſe*, *&c.*) more ſuted to the State of the Goſpel Church, may be fitly uſed, as *Paul* requireth, which muſt be compoſed by man, and impoſed on the Churches, or never unanimouſly uſed. Our common uſe of ſinging Pſalms and Hymns, is the uſe of ſtinted impoſed forms. 8. He that doth not celebrate Baptiſm, and the Lords Supper often in words of the ſame ſignification, ſhall corrupt thoſe Sacraments by his affectation of variety of words; the matter being the ſame.

ſame. 9. No man knoweth before-hand, whether a Miniſter hath ſtudied and ſore compſed his Prayer or Sermon, and yet all joyn with him. 10. Many affect to compoſe all their Prayer in Scripture Sentences, which do but make up one form of many.

19. When the King came in, the Miniſters of *London* were invited to attempt a Concord with the Biſhops, and they offered to joyn in the uſe of the Litugy, if it were corrected: And they offered Additional Forms, or a Reformed Liturgy, which they would have uſed.

I know it will be objected, That I plead in this but for my own works: But I anſwer, 1. The Exceptions and Emendations of the old Liturgy offered, was none of my work. 2. And the new one which I drew up by their appoinment, had their common review and conſent.

It will be ſaid, That theſe were not all the then Nonconformiſts: I anſwer, It was the main Body of the *London* Miniſters; and it was as many as would meet about it, when they were deſired to come to *Sion Colledge*, and after they Printed a Thankſgiving to the King for his Declaration; ſo that then they were not againſt all impoſed Liturgies; ſo that the Impoſition had no unmercifulneſs in it.

20. The forreign Churches (in *Holland*, *France*, *Germany*, &c.) are ſo much uſed to pray in the ſame form of words, that if they were put to do all *ex tempore*, it would be lamentably done by moſt, even far worſe than it is.

21. I have formerly told the world, That many of the moſt noted Nonconformiſts in *London*, met and concluded for communicating in the Pariſh Churches, about 1664. And two things done by the Conformiſts ſtopt them: One was a ſtorm then ariſing againſt thoſe that could not do it, which they *feared* to ſeem to countenance by their compliance: And Plague and Fire interrupting the purpoſes of ſome. The *Oxford* Act of Confinement made it unpracticable; becauſe, to be ſeen in a Church would have caſt them ſix Months in the Goal with Malefactors.

22. Being thus hindered and delayed, the King's Declaration after giving them liberty to have Aſſemblies otherwiſe, they were then kept from the Pariſh Churches by their labours with their own Flocks, as the Pariſh-Miniſters be from hearing one another.

23. Some in the City, and more in the Countries, all this while went conſtantly to the Pariſh Churches before this liberty, and as oft as they could after, leſt they ſhould by their practice, draw the people to think that they took it for unlawful.

24. Others,

24. Others that thought it lawful, judg it not neceſſary when they might do that which they judged better: And finding many Hearers offended at it, were loath to diſpleaſe them, and bear their cenſures; till at laſt, by long diſuſe, the people thought their judgment was againſt it: And when neceſſity driveth them to declare their judgments, and change their practice, their Hearers (and their Adverſaries) call them unconſcionable Temporizers.

25. Tho Mr. *Tombs* wrote for Pariſh-Communion, few *Anabaptiſts* followed him; and tho Mr. *Nye* wrote for hearing the Pariſh-Miniſters, few *Independents* conſented: But ſome of their Miniſters took the advantage of the foreſaid forbearance of others, and ſo brought Separation to paſs for a common duty with many: And renewed ſufferings made it eaſier to draw men from the Communion of thoſe that they ſo much ſuffered by; following the example of St. *Martin*, and ſaying, That perſecutors obtruded without their conſent, were none of their Paſtors; and that it's no Schiſm not to communicate with the Church, which cauſeleſly hath, *ipſo facto*, excommunicated them in *Can.* 6, 7, 8, *&c.* This is the true premiſed Hiſtory.

D. O.

Some things muſt be premiſed to the confirmation of this Poſition.

1. *The whole Syſtem of Liturgical Worſhip, with all its inſeparable dependences, are intended; For as ſuch it is eſtabliſhed by Law, and not in any part of it only; as ſuch it is required that we receive it, and attend unto it. It is not in our power, it is not left to our judgment or liberty to cloſe with, or make uſe of any part of it, as we ſhall think fit.*

There are in the Maſs-book *many Prayers directed to God only by Jeſus Chriſt; yet it is not lawful for us thereon to go to* Maſs, *under a pretence only of joyning in ſuch lawful Prayers.*

As we muſt not affect their Drink-Offerings of Blood, ſo we muſt not take up their names in our lips, Pſal. 16. 4. *Have no communion with them.*

§ 2. I Shall now examine the Doctor's Premiſes.

To the firſt I anſwer, 1. If he will include all that is in the Liturgy, the Nonconformiſts confeſs, that there is ſomewhat in it which they diſſent from, as unjuſtifiable: And ſo there is in all mens Worſhip of God.

2. He intimateth, That it is not in our power to cloſe with
I. *Error.* ſome, and not withall. This is his Firſt Error.

Tho

Tho Man give us no ſuch power, God doth: As it is in my power to believe all that one ſpeaketh truly and well, and not that which he ſpeaketh amiſs. I am not bound to own all that any Preacher or Prieſt ſhall ſay in the Church. God put it in the Diſciples power to beware of the Leven of the *Phariſees*, and yet to hear them. *Proving all things*, is not *approving all things*.

2. Tho the *Maſs* have many good Prayers, the corruption by twiſted Idolatry and Hereſie, maketh Communion there unlawful: *Heathens* and *Turks* have good Prayers. Prove any ſuch Hereſie or Idolatry in the Church-Worſhip by the Liturgy, and we will avoid it. But if I may joyn with your own good Prayers and Preaching, notwithſtanding your many Failings, and ſuch Errors as are here pleaded for, why not with others?

3. *Pſal.* 16. 4. is too ſadly abuſed, which ſpeaketh only of ſacrificing to, and worſhipping falſe Gods.

D. O.

2. *It is to be conſidered as armed with Laws:* (1.) *Such as declare and enjoyn it as the only true Worſhip of the Church.* (2.) *Such as prohibit, condemn, and puniſh all other ways of the Worſhip of God in Church-Aſſemblies: By our communion and conjunction in it, we juſtifie thoſe Laws.*

§ 3. THat our Communion juſtifieth all the Laws that impoſe the Liturgy, yea, the penal ſevereties, is too groſs an Error to be written with any ſhew of proof. What if the *Creed* or *Lord's Prayer* were too rigorouſly impoſed, or *Presbytery* or *Independency*, muſt we forbear them, or juſtifie the Law? I can prove Epiſcopacy excluded too ſeverely by the Covenant: But every one that is againſt it, juſtifieth not the impoſition of that Covenant in that rigor. What if rigorous Laws ſhould make it impriſonment or death, not to uſe our Tranſlation of the Scriptures, our approved Catechiſms, our Metre and Tunes of the *Pſalms*, not to put off the Hat at Prayer, not to meet at the appointed Place and Hour, *&c.* Doth every man juſtifie the rigor of the impoſition, who obeyeth the Law? Then a rigorous Law-maker may take away our Chriſtian Liberty, by commanding us to uſe ſuch things too ſtrictly: yea, he may turn Duty, by too ſtrict commanding it, into Sin. Theſe are your unproved Promiſes.

ll. *Error.*

D. O.

3. *This conjunction in Communion by the Worſhip of the Liturgy, is the Symbol, Pledg and Token of an Eccleſiaſtical Incorporation with the Church of* England *in its preſent Conſtitution: It is ſo in the Law of the Land; It is ſo in the Canons of the Church; It is ſo in the common Underſtanding of all men: And by theſe Rules muſt our Profeſſion and Practice be judged, and not by any reſerves of our own, which neither God nor good men will allow of. Wherefore,*

§ 4. TO the Third Premiſe, I anſwer, 1. The *Church of England* is an ambiguous word: 1. As it ſignifieth a part of the Univerſal Church, agreeing in Faith, one God, one Chriſt, and all eſſential to the Church; ſo we deſire the honour of being parts of it. 2. And alſo as it is a Chriſtian Kingdom under one King. 3. And as it is a Confederacy of many Churches to keep Concord in lawful Circumſtantials as well as Integrals. In all theſe ſences it is a lawful Aſſociation. 4. But if any Church go beyond theſe bounds, and on good pretences ſhall agree upon any error or evil, it is a miſtake to hold, That all that incorporate with them in the Three foreſaid lawful reſpects, do therefore confederate with them in their error. This is your Fourth Error.

IV. *Error.*

I will give you a general Inſtance, and a particular one: 1. You cannot name me one combined company of Churches from the Apoſtles days till now, that had no error. You take Epiſcopacy to be an error in the very conſtitution: Name one Church from the 3*d* or 4*th* Century, for a thouſand years, that was without it, either Catholicks or Hereticks, that were indeed a Church: And muſt Chriſtians have forborn aſſociating with any of them? Or might not own the good in their Aſſociations, without owning the evil?

2. The *Independents* gathered a Synod at the *Savoy*, and there among their Doctrinals or Articles of Faith, laid down Two Points expreſly contrary to Scripture: 1. That it is not Faith, but Chriſt's Righteouſneſs that we are juſtified by, whenas it is both; and the Scripture often ſaith the contrary. 2. That *Chriſt's Righteouſneſs imputed, is our ſole Righteouſneſs:* Whereas the Scripture doth many hundred times name alſo our inherent and practical Righteouſneſs. I asked ſome yet living, why they conſented to theſe, and did not rather expound the Scripture than deny it? And they ſaid, That it was Dr O's. doing. Now doth it follow, that every one that there confederated with you, owned theſe errors?

The

The Churches of *Helvetia* are a very honourable part of the Reformed Churches: They are commonly ſuch as we call *Eraſtian*, for no Diſcipline but the Magiſtrates: Are all that confederate with them as Churches, guilty of this error?

2. But I further diſtinguiſh between the many Pariſh-Churches, and the Dioceſan, and the Church of *England*, as conſtituted of ſuch Dioceſan Churches. The Old Nonconformiſts commonly owned the Pariſh-Churches (and the Church of *England* as made up of ſuch), but not the Dioceſan. This they openly profeſſed. It is therefore another of your Miſtakes, that owning the Pariſh-Churches and Worſhip, is an owning of the preſent Dioceſan Conſtitution.

Alſo it is your Miſtake to ſay, That Communion by the Liturgy is the Symbol and Pledg of the foreſaid Incorporation in the Church of *England* in its preſent conſtitution: It is ouly a part of the Communion commanded, but no ſuch Symbol: V. *Error.* VI. *Error.*

For, 1. The Rulers openly declare, that they take multitudes to be none of their Church, who joyn in the Liturgy: And it is ſubſcribing, declaring, and ſwearing Obedience, which is the Symbol: yea, they excommunicate many that come to the Liturgy-Service.

2. And many come to it who openly diſown the Dioceſan preſent conſtitution: So did, as I ſaid, the Old Nonconformiſts, and many Forreigners, *French*, *Dutch*, &c. that come over hither.

3. If one may joyn in Communion of Worſhip with a *Presbyterian*, *Independent* or *Anabaptiſt*-Church, without owning the Errors of their conſtitution, then ſo one may with a Pariſh-Church: But, *&c.*

You miſtake when you ſay, It is ſo by the Law of the Land: You miſtake again, when you ſay, It is ſo by the Canon: You miſtake again, when you ſay, It is ſo in the common underſtanding of all. I formerly inſtanced in one of the ſharpeſt Nonconformiſts, Old Mr. *Humphrey Fen*, of *Coventry*, who would ſay aloud, *Amen*, to all the *Common-Prayer*, ſave that for the Biſhops; by which all there knew his mind: Whether it were right or wrong, I now determine not. So here are Three more of your Miſtakes. VII, VIII, IX. *Error.*

4. You make all other reſerves of our own, to be allowed neither by God or good men. Here are two more miſtakes. 1. God maketh it our great duty to hold Communion with moſt, or almoſt all Churches on Earth with ſuch reſerves; that is, to own them in all that is good, and diſown all their evil, tho their Laws command the owning of them; without this reſerve I would not joyn with yours, or any Church on Earth, that is, If my Communion were an owning of all their faultineſs. *X. XI. Error.*

2. And it's an immodeſt Error to ſay, That none *are good* men, that in this are not of your mind. Is there any ſpotleſs Church on Earth? or muſt we renounce the Communion with them all, or reſerve exception againſt their faults and miſperformances?

D. O.

4. *He that joyns in the Worſhip of the Common-Prayer, doth by his practice make Profeſſion, That it is the true Worſhip of God, accepted with him, approved of him, and wholly agreeable to his Mind and Will. To do it with other reſerves, is hypocriſie, and worſe than the thing it ſelf without them. Happy is he that condemneth not himſelf in the thing which he alloweth*, Rom. 14 12.

§ 5. THis is your twelfth miſtake, and one that hath dreadful conſequents. 1. It contradicteth the expreſs Profeſſion of the Communicants, who openly tell the World, That they take not all in the Liturgy, to be [*wholly agreeable to Gods Mind and Will*]: And you are not to feign a Profeſſion of men contrary to their open Proteſtation.

XII. Error.

2. It is moſt direful to your own ſeparating followers, who by this are ſuppoſed to profeſs all your Worſhip to be [*wholly agreeable to Gods Mind and Will*]. And ſo the honeſt well-meaning people are made guilty of all the Errors which you put into your Worſhip.

3. It is contrary to your own former Profeſſion, That you could in charity communicate with Presbyterians, or Anabaptiſts, *&c.* And ſo you approved of all the Errors of their Worſhip.

4. It maketh it a down right Sin, to communicate with any Church on Earth: For all have their faults and errors, even in Worſhip; which you feign all that Communicate with them to juſtifie, as [*wholly agreeable to Gods Will*]. And to juſtifie Sin, and teach men ſo to do, and to father it on God, are ſad Aggravations; ſuch ſhall be called leaſt in the Kingdom of God. By this rule you would have ſeparated from every Church on Earth, that we have notice of for a thouſand years, yea, and to this day; and is not that near ſeparating from Chriſt? And when no man knoweth before you ſpeak in prayer, what you will ſay, How ſhall any man that joyneth with you, koow but he may be guilty of your Sin at the next Sentence.

5. In

5. It is a breach of the ninth Commandment, thus to charge all the Ancient Churches, and Reformers, and the Noncoformists, with hypocrisie, and worse than open sinning, who have all communicated on the contrary Supposition.

6. It is no friendly act to the Church, to lay down such a Principle of perpetual Separation, and condemning each others Communion, and so to make the Communion and Concord of the Churches impossible.

7. It is Self-condemnation to judg the present Bishops Church-Tyrants, for excommunicating good Christians according to the Canons, for profest dissent about their governing Offices, Liturgies, and Ceremonies; and for imposing *Assent and Consent to all things*, &c. and yet to go much further than they, by making it Sin against God, to Communicate where the Worship is not [*wholly agreeable to Gods Will*]. Prove that ever the Bishops went so far from Concord.

8. I only humbly ask, Whether this make not Christ, and all his Apostles Hypocrites, and worse than profest Sinners: Did Christ by his usual joyning in the Synagogue and Temple-Worship, and commanding men to go to the Priests, to hear the Scribes and Pharisees, *&c.* profess that he took their Worship to be *wholly agreeable to Gods Will?* Or did the Apostles so, while they long joyned in the Synagogues with the *Jews?*

D. O.

5. *There may be a false Worship of the true God, as well as a worship of a false god. Such was the Worship of* Jehovah *the Lord, by the* Calf *in the Wilderness*, Exod. 33. 5, 6. *Such was the Feast unto the Lord* ordained by Jeroboam, in the eighth month, the fifteenth day of the month, which he had devised of his own heart, 1 *Kings* 12. 32. 33.

§ 6. YOur fifth Premise is unquestionable. But if you distinguish not of *false Worship*, you will make but *false Work* about it. 1. There is that, which is the corrupting of Gods own necessary Worship-Ordinances, in so gross a manner, either outwardly in the *Matter*, or inwardly in the *Mind*; as that God will not own or accept the Worship and Worshippers. 2. There is that which is false in Integrals, Accidents, or Degrees, by pardoned failings and infirmities. To be [*false*] is to be disagreeable to the rule; such in some measure, is every Prayer, Sermon or Sacrament, that ever you administred. He that

that ſaith he hath no Sin, is a lyar. All ſinful Worſhip, is ſo far falſe worſhip, which the beſt of men are guilty of: If you put all the Errors that are in this Paper of yours, in a Sermon or Prayer, will not ſo many falſhoods make it falſe worſhip?

D. O.

On theſe Suppoſitions, the Propoſition laid down, is proved by the following Arguments.

1. Argument, *Religious Worſhip not divinely inſtituted and appointed, is falſe Worſhip, not accepted with God; but the Liturgical-worſhip intended, is a Religious Worſhip, not divinely inſtituted and appointed,* ergo, *not accepted with God. The Propoſition is confirmed by all the Divine Teſtimonies, wherein all ſuch Worſhip is expreſly condemned, ſee* Deut. 4.2. Chap. 12. 32. Prov. 30. 6. Jer. 7. 31. Iſa. 29. 13, *&c. That eſpecially, where the Lord Chriſt reſtrains all Worſhip to his own command,* Matth. 28. 20. *It is anſwered to the minor Propoſition, That the Liturgical-worſhip is of Chriſts appointment, as to the ſubſtantials of it, tho not as to its Accidentals; namely, Prayers and Praiſes; not unto its outward rites and form, which do not vitiate the whole.*

§ 7. TO your firſt Argument, I anſwer.

I have fully anſwered this to Mr. *Ralphſon*, 1. As to the bare name, either you will call all acts done to ſignifie immediately the Souls honouring of God, by the name of Worſhip, or you will not; if not, then that which is no Worſhip, is no falſe Worſhip. If you will, then your Propoſition is falſe; ſo that either your Ma-

XIII. Error. jor or Minor, is another Error. For I take it for granted, that by Gods *inſtituting*, you mean not a general command to man to inſtitute it; ſuch as, [*let all be done to edification,*] if you did, then your Minor is not true. *Kneeling* at Prayer rather than ſitting, putting off the Hat, uſing white Linnen and Silver plate at the Sacrament, praiſing God by new Hymns, and in *Engliſh* Metre, and Tunes, and many ſuch, are Worſhip in the ſecondary ſence, and yet not impoſed by any determining Divine Inſtitution

Your wrong Expoſition of all the Texts of Scripture, here cited by you, is more than one miſtake. *Deut.* 4. 2. and 12. 32.

XIV. *Error.* *Prov.* 30. 6. forbid adding to Gods Worſhip, which is broken by all that either ſay, that that is in Gods Word which is not there, (as you here do); or that deviſe any Woſhip-Ordinances coordinate, or of the ſame ſort with his own, as if they were imperfect:

perfect: But there is not a word forbidding ſubordinate ſecondary Acts of Worſhip, ſuch as Kneeling, putting off the Hat, uſing written Notes in Preaching, or Forms of Singing, Praying, Catechiſing, laying the Hand on the Book, or putting it under the Thigh, or lifting it up in Swearing, the formal words of Vows, Oaths, Covenants, Confeſſions, Profeſſions, and many ſuch. *Jer.* 7. 31. condemneth them that offered their Children in Fire to Idols, becauſe God never commanded ſuch Cruelty and Idolatry. It is not true, that therefore we may not Kneel, or put off the Hat, or Preach, Pray, or Sing in an humane Form of words, till God determine it by Command. It was forbidden things which *Iſa.* 29. 13. and *Mat.* 14. are reproved, as being the Precepts of Men, or things feigned to be neceſſary Acts of Obedience to God, which were not ſo. But this you think your ſelf doth not forbid your Form of Church-Covenant, nor your Books, Tranſlation of Scripture, Hymns, written Sermons, becauſe they are deviſed by Man; nor Childrens Forms of Prayer, for being commanded by Parents. *Matth.* 28. 20. It follows not, that becauſe Chriſt bid the Apoſtles teach all, that he commanded therefore nothing elſe ſubordinate may be taught. He commanded not the additional Form of the Creed, but only the Form of Baptiſm in three Articles; nor the Hymns and ſpiritual Songs in Form mentioned by *Paul*, nor the Kiſs of Peace, the Womens Vails, the Mens being uncovered, not wearing long Hair, the ſelling all and laying it down at the Apoſtles Feet, &c.

D. O.

But it is replied, There is nothing accidental in the Worſhip of God. Every thing that belongs to it, is part of it. Some things are of more Weight, Uſe and Importance, than others, Matth. 23. 27. *but all things duely belonging to it, are parts of it, or of its ſubſiſtence; outward Circumſtances are natural and occaſional, no accidental parts of Worſhip.*

§. 8. OUr Anſwer you well recite, if you add, that (call it *ſubſtantial*, or what you will) the common Lords-day Worſhip according to the Liturgy, hath not many, if any words in it, whoſe ſignified *Matter* is not ſound and true; and as to the *Manner*, Extemporate Prayer hath oft as great unaptneſs of words (which every Age changeth) diſorder and defectiveneſs.

As to your Reply, it is the ſtrangeſt that ever I read from ſo Learned a Man:

a Man, and is a great miſtake: What is there in the world,
XV. *Error.* that is a Subject, without any Accidentals? Gods Worſhip hath a multitude of Accidents; As the Hour, the Place, the Pulpet, the Tables, the Cups of Silver, the Linen and other Ornaments; the Books as Printed, the Metre, the Tunes, the Chapters and Verſes, the words of Tranſlation, the Building, the Geſtures, Veſtures, Treaſures, &c.

You add another miſtake, that [*every thing that belongs to it, is a part of it.*] Then all theſe forementioned are parts of it, for they
XVI. *Error.* all belong to it. What a ſtrange thing make you of Gods Worſhip? Then your Time, Place, Notes, Words, Tunes, Geſtures, Covenant-Form, Catechiſm-Forms, &c. are all parts of Gods Worſhip, for they belong to it: And then you muſt be ſeparated from for adding them. But after this miſtake, you ſay, [*Outward Circumſtances* are *natural*, and *occaſional*, no *accidental parts* of *worſhip*]. Anſw. Juſt now all *Accidents* were parts (or elſe *Accidents belong not to it*) And now [it *hath no accidental parts*] Certainly this is the truer; for I remember not that ever I heard of mere *Accidents* that were *Parts*. A mans Name, Relation, Trade, Cloathing, Age, Houſe, &c. belong to him, and are Accidents, but no *parts* of him: no nor his *Hair*, if it be a mere Accident. But do none of theſe *duely belong* to him?

2. The word [*Worſhip*], as I ſaid before, is Equivocal, as ſignifying only the *Things made neceſſary to the honouring of God directly by Divine Command:* or the *ſubordinate Acts, Modes, Circumſtances, left to Humane Choice.* In the former ſenſe, the Order, Words, and Forms in the Liturgy, and in all our uſual Devotions, are Accidents, and not *Parts*. In the later ſenſe, they are *Parts*: But whether this later ſenſe of Worſhip be apt, is but a ſtrife about a word.

But you ſay, they are *natural* and *occaſional*. *Anſ.* Dark words! 1. I think the Tranſlations, Metre, Tunes, Notes, your Words and Method, Table, Cups, Cloth, Temples, &c. are rather *Artificial* than *Natural*; *Art* and not *Nature* made them what they are. If you mean that *Nature commandeth* them, then God by the Law of Nature commandeth them: and what greater Authority can they have? But yet that is not ſo, *Nature doth* not determine us to this or that, but leave all to apt and prudent Choice. And ſo he doth as to the form or words of Prayer.

If by [*Occaſional*] you mean ſuch as muſt be mutably fitted to juſt Occaſions; there is no doubt of it: And while the Occaſion is conſtant, ſo may the Accidents. But ſure while they are ſuch; yea, and relatively appropriated or ſeparated to worſhip (as Buildings, Utenſils, and Maintenance may be) they belong to that Worſhip which *they are no parts of.*

D. Q.

D. O.

2. *Prayers and Praiſes abſolutely conſidered, are not an inſtitution of Chriſt; they are a part of Natural Worſhip common unto all Mankind: His inſtitution reſpects only the internal form of them, and the manner of their performance; but this is that which the Liturgy takes on it ſelf, namely, to ſupply and determine the matter, to preſcribe the manner, and to limit all the concerns of them to Modes and Forms of its own, which is to take the work of Chriſt out of his hand.*

§ 9. YOur Second Anſwer is no better: 1. If by *abſolutely*, you mean not *generally* (but as *oppoſite* to conditional), it hath no ſenſe here that I can find: But if it be [*in genere*] that you mean, as the Context intimateth, they are no part of Worſhip at all, natural or inſtituted: For there is praying, which is curſing, and ſtriving againſt God and Goodneſs, and praying to Idols. But I ſuppoſe you mean [*de ſpecie*], praying to the true God for good *things needful*. And ſo it is another Miſtake, That this Prayer is not of Chriſt's *Inſtitution*, *becauſe* it is a part of *Natural* Worſhip. All is of Chriſt's inſtitution which is part of his commanding Law: The Law of Nature is now Chriſt's *Law*, who by Redemption is become Lord of Nature, and of all, *John* 17. 2, 3. *Mat.* 28. 18, 19. *Eph.* 1. 22, 23. *Rom.* 14. 9, 10. *John* 5. 22, &c. He moſt ſtrictly commandeth Natural Duties. The Ten Commandments were of Natural Obligation, and yet inſtituted. And as Love was called a New and Special Commandment, as required on new and ſpecial grounds and ends, ſo is Prayer thus far alſo new. XVII. *Error.*

2. And it is another Miſtake, That *Chriſt's inſtitution reſpecteth only the internal form, and the manner of performance*: The *internal form is inward deſire offered mentally to God.* And is not this *Natural*, if Prayer be? Sure the *Form is the Thing.* But the *inſtitution* of Chriſt reacheth the *Matter* of Prayer, as well as the *inward Form and outward Manner*: That we pray for the things mentioned in the *Lord's Prayer*; for God's Glory, Kingdom Will to be obeyed, *&c.* for Pardon, the Spirit, Grace, Glory, *&c.* That the Goſpel may have free courſe, *&c.* XVIII. *Error.*

It is another Miſtake, That the *manner of performance* is ſinful, which is not of Chriſt's inſtitution. The *Words*, and Method, and Length, are the *manner* of performance. Can you ſhew an Inſtitution determinative of all the *Words*, *Method* and XIX. *Error.*

Length of all our Prayers? Or of all our Pſalms, Rhimes and Tunes, and all our Geſtures and Utenſils? *&c.* By theſe words I am induced to hope, that the common report, That you were againſt the ordinary uſe of the *Lord's Prayer* in words, is falſe: for here you ſeem to be more for it than you ought: For if all *the outward Manner muſt be inſtituted* by Chriſt, ſure the *Lord's Prayer* will be, at leaſt, the chief part.

You ſay, the Liturgy takes on it ſelf to *ſupply and determine Matter.* *Anſ.* 1. *Matter* is more than *Manner.* But this is another Miſtake: For the Liturgy ſuppoſeth that Scripture is the Rule, and Chriſt the Commander of all the *Matter* of Prayer which is of conſtant uſe and need (as the Articles of Religion, and the Ordination-Covenant ſhew): And you give no inſtance of the contrary. But as to mutable Matter, which vary as occaſions by Providence do (as days of Humiliation and Thankſgiving, the 5*th* of *November*, and thoſe things that are ſpecially ſuited to ſome times and places), you determine of ſuch your ſelves in all your Prayers.

XX. *Error.* It is another Miſtake, That thus to limit *the Concerns of Prayer to Modes and Forms, is to take Chriſt's work out of his hands.* If ſo, then you muſt ſhew us where Chriſt himſelf undertook ſo to limit us to his Modes and Forms only: elſe it is not Chriſt's proper work: Is there a Liturgy of his making, more than we ever heard of? 2. And then do not all Miniſters in every publick Prayer, take Chriſt's work out of his hands? Do they not limit the people in Matter, Mode, and Form of words? What heavy charges lay you on your ſelves? Do not the Compoſers of Hymns and Pſalms, ſo limit them to Mode and Form? It's clear that they do.

D. O.

3. *Outward Rites and Modes of Worſhip, divinely inſtituted and determined, do become the neceſſary parts of Divine Worſhip. See the Inſtance,* Levit. 1. 16. *Therefore ſuch as are humanely inſtituted, appointed and determined, are thereby made parts of Worſhip; namely, that which is falſe, for want of Divine Inſtitution.*

§ 10. YOur Third Reply is no better than the reſt; *viz.* That becauſe Divine Inſtitution makes Rites and Modes neceſſary, therefore Humane Inſtitution maketh ſuch parts of falſe

XXI. *Error.* Worſhip, for want of Divine Inſtitution. I cannot imagine how ſo worthy a man could miſtake ſo widely, but by ſtudying only what to ſay for his Cauſe, and never thinking what may be

be replied. God's determination can make any indifferent thing a Duty: And doth it follow, that therefore he hath left nothing to man's determination? God's choice of *Jeruſalem* for his Worſhip, of the Tabernacle-ſhape, of the Prieſts, *&c.* made theſe neceſſary: Is therefore man's determination of the fixed places for ordinary worſhip, of the form of the Temple, of ordained Miniſters, falſe Worſhip? God made it a duty to ſing the Pſalm, *Deut.* 32. and other ſince: Is it therefore falſe worſhip now to make Hymns for publick uſe? Chriſt taught his Diſciples a Form of Prayer: may you therefore not teach your Children or Scholars any? Chriſt choſe a Text, *Luke* 4. and preacht, and that on a Mountain, in a Ship, *&c.* Therefore we may chuſe a Text, and Place, *&c.* God appointed anniverſary Faſts and Feaſts: Is it therefore falſe worſhip to keep the *5th* of *November*, or the like? God determined of the Prieſts maintenance: Is it a ſin now to determine of Miniſters maintenance? If God ſhould inſtitute and command all the words of your Church-Covenants, Prayers, Sermons, they would become neceſſary: Are they therefore ſinful if man determine them? If God had made all the Articles of your *Savoy* Confeſſion, or all the Laws of the Land, they would have been neceſſary: Are they now all unlawful, becauſe Man made them?

That which God hath commanded, is no falſe Worſhip: But God hath commanded the Churches to determine undetermined Modes and Circumſtances needful *in genere*; ſo as all may be done to Edification, decently and in order, and not cauſeleſly to croſs the Cuſtoms of the Churches of God, and to obey thoſe that are over them in the Lord.

D. O.

4. *Prayer and Praiſe are not the things preſcribed and enjoyned in and by the Liturgy: It is ſo far from it, that thereby all Prayers and Praiſes in Church-Aſſemblies, meerly as ſuch, are prohibited; but it is its own forms, way and mode, with their determination and limitation alone, that are inſtituted, preſcribed and enjoyned by it: But theſe things have no Divine Inſtitution, and therefore are ſo far falſe Worſhip.*

§. 11. HEre are two more ſtrange Miſtakes: 1. Are there ſo many Prayers enjoyned, and the people called on with a [*Let us Pray*], and yet is not *Prayer* enjoyned? There is ſome ſecret meaning

in this: For doubtleſs, you would never elſe affirm it,
XXII. *Error.* and expect that all men renounce their Sences; you can mean nothing leſs than that their impoſed Forms, when uſed as commanded, are no Prayers, which is another Error. If ſo, then all the Prayers of the Church of God for 1300. years at leaſt, that we read of, were no Prayers: And then you deſire no part in the Prayers of any Churches on Earth, at this day, ſave *New Englands*, or a few *Separatiſts*. What wonder then, if you be left without the Benefit of all thoſe Prayers? Is this the Communion of Saints, in the *Catholick Church?*

2. And are there no *Praiſes* enjoyned. Are none of their Pſalms, Hymns, and Doxologies, the Praiſes of God, when uſed: You ſuppoſe that Chriſt will call them *None*, or elſe you durſt not. And is ſuch a Slander of Chriſt, and the Univerſal Church, no ſin?

Your next Miſreport is that [*by the Liturgy, all Prayers and Praiſes in Church Aſſemblies are prohibited.*] This is too Raſh: Where
XXIII. *Error.* is there a word forbidding them? This can have no Senſe, but that either none are *Church-Aſſemblies* that have a Liturgy, or that nothing commanded in the Liturgy, is Prayer and Praiſe in a Church-Aſſembly: But if this be your meaning, it is both ways untrue. 1. Is there no Church on Earth out of *England?* Or do they forbid any out of *England*, to Pray and Praiſe God? 2. Do they forbid the *Dutch* and *French* in *England*, to Pray and Praiſe God? 3. Do they forbid all Prayer and Praiſes in the Pulpits, in the Pariſh-Churches? 4. Have you proved all the Pariſh-Churches in *England* to be *No Churches?* Where is your Proof, how much ſoberer were the old *Browniſts?* 5. Have you proved, that Commanding Men to Pray in ſuch words, is forbidding them to Pray? when you ſet a Pſalm for Praiſe, is that to forbid all Praiſe? Is not *omnis modus entis modus*, and includeth the Thing?

D. O.

2. Argument. *That which was in its firſt contrivance, and hath been in its continuance, an Invention and Engine to defeat, or render uſeleſs the Promiſe of Chriſt unto his Church, of ſending the holy Spirit in all Ages to enable it unto the due diſcharge and performance of all Divine Worſhip in its Aſſemblies, is unlawful to be complied withall, nor can be admitted in Religious Worſhip; But ſuch is the Liturgical Worſhip. That the Lord Chriſt did make ſuch a Promiſe, that he doth make it good, that the very Being and Continuance of the Church (without which, it is but a dead Machine) doth depend thereon, I ſuppoſe will not be denied, it hath been undeniably proved.*

§. 12. TO your Second Argument, I anſwer. 1. To the Minor. Do you mean that this was the *Intent* of the firſt Contrivers and Continuers? or only that it had this effect, contrary to their Intent? The firſt ſeemeth your Sence, which is another miſre-
XXIV. *Error.* port. For 1. You know not who the firſt Inventor was. 2. You know not all the Continuers. 3. And ſo high a Charge is to be taken for a Slander, till it be proved. 4. Are you ſure that you lay not this Charge of Malignity on the Men of God, that made the *Jews* Pſalms? and on Chriſt, that compoſed a Form of Praying and Baptizing? and on *Paul*, that commands Hymns, and impoſed on *Timothy* a Form of Sound Words?

And if you meant it but of the *Engliſh* Liturgy, you could never prove that our Martyrs and Confeſſors that made it, had ſo malignant an End. But you ſpeak it of *Liturgical Worſhip* in general, which obligeth you to prove almoſt all the Paſtors for 1120. years and more, to be ſuch Malignants. And its eaſily diſproved, whether you meant it of their *Intent*, or of the *Effect*, by aſſigning the true and better Intent and Effect. They did it not to render uſeleſs the Spirits help, but 1. To be uſeful where ſuch Abilities were wanting: It was the antecedent diſability of Men that occaſioned Liturgick Forms. 2. And it was to be a help ſubordinate to the Spirits help, to thoſe that have it but in part; as Spectacles to dark Sights, and Sermon Notes to weak Memories. 3. They are really a great help to many, and therefore not made only to hinder them. When fitter and more ſound and moving words are ſet before an unready Speaker, they help his affection more than his own ſhorter and unmeeter words would do; And his mind being not taken up with the ſtudy of words, is the freer to attend its affections. You muſt not meaſure all Mens Volubility of Speech by your own. I can truly ſay, that Forms are oft a help to me: I find young and old Chriſtians are more fit to uſe them than the middle aged: For the young cannot at firſt pray well (at leaſt before others) without them, till uſe hath taught them And the old have diſcretion to fit their Affections to ſound words oft repeated. But the middle-aged, that have a greater Heat, and a leſſer Light, are much more taken with their own ſudden Effuſions and Expreſſions.

Do you think, that when *Calvin* formed the Liturgy for *Geneva* and *France*, he had ſo Malignant a Deſign, as to defeat the Spirits help? Or do our *Engliſh* Pſalms and Tunes quench the Spirit? and are they uſed to keep Men from the Gift of making Hymns *Ex tempore?*

2. I anſwered your Minor firſt, becauſe it is matter of Fact; but your Major alſo is untrue: For that which is impoſed with an ill Intent, may be uſed to a good one: And that which hurteth ſome, may be a help to others. If the Pariſh-Churches were all built to ſerve Popery and the Maſs, and

and dedicated to Saints, yet we may uſe them lawfully to better Purpoſes. If Prieſts Marriages be forbidden for ill Ends, it may be forborn for good Ends. If Glebe and Tythes were here given firſt to maintain the Maſs, they may be uſed to maintain ſound Teachers. It was Popes that reverſt the old Cuſtom of not adoring, kneeling on any Lords day: And yet you may lawfully kneel then in Prayer: Yea, tho they brought in kneeling to the Hoſt by that Alteration. So that this is another Error. And your Confirmations are not true.

XXV. *Error.*

D. O.

Hereon the Church lived and acted for ſeveral Ages, performing all Divine Worſhip in their Aſſemblies, by vertue of the Gifts and Graces of the holy Spirit, and no otherwiſe.

When theſe things were neglected, when the way of attaining, and the exerciſe of them appeared too difficult to Men of carnal minds, this way of Worſhip by a Preſcribed Liturgy, was inſenſibly brought in, to render the Promiſe of Chriſt, and the Work of the holy Ghoſt in the Adminiſtration of Gifts, uſeleſs. And herein two things do follow.

§. 13. 1. IT is a great Error to think, that the Gifts and Graces of the holy Spirit may not be exerciſed, if we uſe the ſame words, or if they be preſcribed. The chief help of Gods Spirit, lieth in giving us a due eſteem of the things prayed for, and a holy Deſire after them, and a lively Faith and Hope that we ſhall obtain them, and a fixed Reſolution to uſe all other means for them, and avoid all that would deprive us of them. And doubtleſs, he that hath theſe mental Diſpoſitions, hath thereby a great help for his Expreſſion of them; for out of the abundance of the Heart, the Mouth ſpeaketh. But 1. It's well known, that Uſe and Knowledge, can enable an Hypocrite to pray as long, and in as good Words and earneſt Tone, as a ſincere Chriſtian.

2. That which is eaſieſt, needeth the leaſt help: It is to me ſo much eaſier to ſpeak my own thoughts in Prayer *ex tempore*, than to remember a form of words; that never ſince I was twenty years old, did I ever learn and ſay without Book, the words of one Prayer, or one Sermon, ſince I Preacht; to have learnt a Prayer or Sermon without Book, would have coſt me ten times and more, both time and labour, and fear of being out, than I ever uſed or could afford.

3. Pardon me for asking, Whether if this Author put all the Errors of this his writing into a Prayer or Sermon, he did not need more help

help of the Spirit, to have avoided them, and to have ſpoken nothing but truth, than to have fluently uttered ſo many miſtakes? He hath heard thoſe called *Arminians* on one ſide, and *Antinomians* on the other, oft fluently expreſs their Opinions in Gods Worſhip: The former he took to be heinous Errors: Had not all theſe had more of the help of Gods Spirit, if they had uttered nothing but true and good in a form, than they had to ſpeak ſo much Error and Evil to God or Man, with extemporate fluency.

4. May not a man uſe the Lords Prayer by the Spirits help? If I have any help of Gods Spirit, it is more in the uſe of that Prayer, than at any other time.

5. May not one ſing Pſalms by the help of the Spirit, unleſs he make them *extempore*? I doubt you lay too much on words; Gods Spirit worketh on the heart, and its greateſt help is in its greateſt gifts, which are Faith, Repentance, Love, Deſire, *&c.* and not words: Words muſt be uſed and weighed; but the main work is heart work, and God knoweth the meaning of the Spirit, when we have but groans, which we canot expreſs, and cry but *Abba*, Father.

But you come to Hiſtory, and add another miſreport in the words, [*and no otherwiſe*] that the Church for ſeveral ages Worſhipped [*no otherwiſe*] than by ſuch gifts as you deſcribe, which exclude Liturgick forms. It's plain in the deſcriptions of *Juſtin* and *Tertullian*, that they did uſe extemporate Prayer then; but not that they did *no otherwiſe*. 1. *Tertullian* himſelf giveth you their form of a Creed, and ſo do many others. 2. They uſed a ſet form of words in Baptizing. 3. And they conſtantly uſed ſinging Pſalms and Hymns, which were not made *ex tempore*, nor by every ſinger. 4. They uſed the Lords prayer in form often. 5. At the Lords Supper they had divers words of form and reſponſes. In *Cyprian*, ſome parcels are to he ſeen, and in divers others. 6. The truth is, our Hiſtory of the Churches manner of Worſhip for the firſt two hundred years, is ſo little, that we know but little how they did it, beſide the foreſaid two paſſages in *Juſtin* and *Tertullian*. But by what is in the Hiſtorians of the next Ages, and by the Churches general uſe of the Liturgies, without contradiction ſoon after, and what *Daillee* hath gathered, *de cultu Latinorum*, &c. we know that [*no otherwiſe*,] is not true. XXVI. *Error.*

2. It's too true, that the careleſneſs, ſloth and worldly alienations of Miniſters, made all uſeful ſufficiency for the work of the Miniſtry, in Praying and Preaching, to be neglected, and doth to this day. But I hope no wiſe man dreameth that all the Paſtors had one ſoul, or one mind and deſign. If any Malignants uſed or enjoyned forms, to make

Chriſt's

Chriſts promiſe, and the Spirits help uſeleſs; others uſed them, and promoted the uſe of them, for the performance of Chriſts promiſe, and the Spirits help. 1. Becauſe there were not (when publick countenance increaſed the Churches) half enough men for the Miniſtry, that had the *extemporate gifts* of Prayer and Preaching. 2. And you confeſs that each Church had then many Elders for overſight, beſides thoſe that laboured in the Word and Doctrine. Do you believe that all theſe had ſuch *extemporate gifts* of utterance? Or that theſe might not on occaſion Pray and Preach. 3. If Parents teach Children neceſſarily to Pray in a preſcribed form of words, without deſigning to defeat Chriſt or his Spirit, but to ſubſerve them; how can you tell, but the firſt preſcribers of publick forms did mean as well, when they found few perſons able to do ſo well without, and abundance of Hereticks ready to corrupt Gods Worſhip with their Errors? 4. Let it be ſoberly conſidered, Whether mens long and hard Study for all the words which they write in Books, and for their Sermons, be done to defeat Chriſt and his Spirit, or to ſubſerve them? And why the uſe of words ſtudied by others, and weighed by us, before we utter them, ſhould defeat the Spirit any more, than words premeditated by our ſelves? Or at leaſt, is not the Spirit as much defeated in the People that joyn, who ever prepareth the words? For they do not themſelves put them up by their gift of utterance. And its impoſſible when you ſpeak, for the people to know whether thoſe words were before ſtudied, and whether by your ſelf or by another, from whom you borrowed them. I have heard Mr. *Ph. Nye*, wiſh that ſome men were ſent into *Wales*, and other ſuch places, with an injunction to read good Sermon Books to the people, ſuch as Dr. *Preſtons*, *Sibbs*, &c. was this ſpoken to defeat the Spirit, or to ſerve him?

D. O.

1. *A total neglect of all gifts of the Holy Ghoſt, in the Adminiſtration of Church-worſhip and Ordinances.*

XXVII. *Error.* § 14. THe firſt Conſequence is an untruth: No doubt but Liturgies were abuſed to cheri ſhlgnorance and Negligence. But that the neglect was *total*, is not true; whether you reſpect all *the Churches*, or all the parts *of Worſhip* and *Ordinances*. 1. The many holy and excellent Men, whoſe fame and writings are tranſmitted to us, did not *totally neglect all gifts of the Holy Ghoſt*. Were all the great Volumes of Sermons preached

and

and written by *Chryſoſtome*, without any gift of the Holy Ghoſt? Or was Preaching no Ordinance? Were all *Auguſtine*'s elaborate Volumes done without him? Or all *Cyprian*'s, *Macarius*, *Ephrem Syrus*, *Baſil*'s, *Gregory*'s, yea, or *Bernard*'s Homilies and Works?

2. Are the gifts of Holy Deſire, Faith, Hope, Repentance, no gifts of the Holy Ghoſt? Or can you prove that theſe were all totally neglected in the adminiſtration of Church-worſhip?

3. It's known, thar in the Exerciſe of Diſcipline, which is a Church-Ordinance, and in Catechizing and Preaching, they were not tied only to a form of words; no, nor in all Confeſſion, Prayer and Thankſgiving.

4. It's a great blow to the Univerſal Church, to ſay, That it *totally neglected all the gifts of the Holy Ghoſt.*

D. O.

2. *When a Plea for the Work of the Holy Ghoſt began to be revived, it produced all the enmity, hatred and contempt of, and againſt the Spirit of God himſelf, and his whole Work in the Church, which the World is now filled withal.*

§ 15. THat word [*his whole work in the Church*], is another miſ-report. It is not [*his whole work*] that is ſo contemned. A man may preach for Mercy to the Poor, for Obedience to Authority, for Love, *&c.* and he may ſing Pſalms of Praiſe, and pray for Pardon, and for Kings and Magiſtrates, and for daily Bread, and may profeſs to believe the Creed, and Scripture, *&c.* without the contempt which you deſcribe. But no doubt but Malignity will take advantage of Liturgies, and of almoſt any thing, and ſo hath ſtill done: All is not unlawful which bad men abuſe: What is more turned againſt Chriſt in the world abroad, than his Two great Ordinances of Magiſtracy and Miniſtry: What more abuſed to ſtrife, than the Sacrament of Love, Union and Communion? Are all theſe therefore unlawful? XXVIII. *Error.*

And it's a palpable Miſtake, That the foreſaid ſcorn of all done by the Spirit [*ariſeth from hence alone*], *a juſtification of the deviſed way of Worſhip.* It ariſeth more from a malignant enmity to ſerious godlineſs, and from worldly intereſts and deſigns, and from the ſlanders of Seducers that accuſe good men, and too much from the miſcarriages of many that have boaſted moſt of the Spirit, as Quakers, Ranters, Familiſts, *&c.* do. XXIX. *Error.*

And Experience confuteth you: For all those Countries that make but little use of Liturgies, have yet malignant parties that hate and oppose spiritual serious Exercises of Religion.

D. O.

All the Reproaches that are daily cast upon the Spirit of Prayer; all the contempt and scorn which all Duties of religious Worship performed by his aid and assistance, are entertained withal, ariseth from hence alone, namely, a justification of this devised way of Worship, as the only true way and means thereof.

Take this away, and the wrath and anger of men against the Spirit of God and his work, in the Worship of the Church, will be abated; yea, the necessity of them will be evident.

This we cannot comply with, lest we approve the original design of it, and partake in the sins which proceed from it.

§ 16. BEcause you lay the main stress of your Cause on History and Experience, you constrain me to add some more History, which I had rather have past by: But if I set not Experience against Experience, I shall leave abundance unto the danger of error, who can judg by little else than Experience, and that see and feel what's present, and forget what is long past and gone.

The Truth I have opened in my *Christian Directory*, that both ways are liable to great abuse, and all humane actions have their inconveniences. The benefits of a sound Liturgy, are, 1. To keep out Heresie and ill words from publick worship. 2. To be a help to men of unready utterance. 3. That the people may know before-hand what they joyn in.

The inconveniences are, 1. The dulling of Affection in hearing still the same words. 2. The tempting of slothful worldly Candidates and Ministers to learn no other way of praying, when this will serve all their worldly turns. But I must add, That this followeth not the imposing of a Liturgy, but the exclusion of other Prayer, and taking up with this alone.

2. The conveniences of praying from an habit, are, 1. A just variation, as Occasions vary. 2. Help to fresh Affection. 3. Forcing Ministers to get ability for utterance.

The inconveniences are, 1. That the people know not till the words are past, whether they may own them, and so hardly try all, and follow with just consent. 2. That abundance of young, raw, unskilful

skilful men, do ordinarily disgrace Prayer by their unskilful methods and expressions. 3. That Hereticks and erroneous men have great opportunity to put their sins into their prayer, which yet the people should by joyning in, make their own, were they sound (which they are not bound to do by Sermons): And no man of understanding can chuse but suspect, that weak ignorant Ministers will be shewing their weakness in the highest Duties; and so must suspend their consent till late. 4. That less care will be taken in speaking to God, than in speaking to Men, while most sober Ministers study their Sermons. 5. That when to avoid disgraceful words, and manner of praying, men must decree, that no such weak or unready men shall be Ministers, the number that can do it better, will be so small, as that most Churches on Earth must be so deprived of Ministers, and all publick Worship, if that take place. 6. That by this means young ignorant men, that by use can speak fluently and fervently in prayer, shall be followed by the people; when many great Divines, judicious and holy, that have not that readiness of utterance, shall be rejected, as having not the Spirit. 7. That as all mens bodies and minds be not in the like quickness and fitness at all times, but sometimes clouded by Fumes or Weakness, the publick Worship shall be as mutable, uncertain and various as mens Tempers are.

All these on both sides are so great inconveniences, that tho both Formalists and Fanaticks have derided me for it, I have formerly said, and still say, That I believe that the best way to avoid both sorts of Evils is, To have meet set Forms, which shall be owned by the Church, as their professed desires, not being so long, as to take up too much time from freer Prayer, much less to forbid it; which *Calvin* wisely ordered for *France* and *Geneva*.

And now as you have Historically told us the ill Consequences of a Liturgy, I shall first tell you, It is a Mistake: None of these arise from a sound Liturgy, but from the using that alone, and not using also free Prayer with it: And next, I shall add some more of the History of Separation from Churches that have Liturgies, tho it be as displeasing to me, as it is necessary to the People.

I will pass by the Histories of *Muncer* and *Munster*, and of *David George* in *Holland*, and of *Henry Nicols*, and the *Familists*, which were the Off-spring of Separation: And the sad Conflicts which they had against the sober Nonconformists; and their sad Divisions among themselves in *Holland*, and how many of them went further to *Anabaptistry*, and more; when *Brown* their Leader here, turned Conformist. It is only what I

have lived to see, that I briefly mention. When the Parliament began, 1640. there were few Separatists known comparatively in *England*: But when they were encouraged by hope of Success, they began to stir, and shew themselves, and two sorts fell in with them, and quickly increased them, that is, 1. The exasperated Sufferers. 2. Women, and weak young Men, who thought it a great honour in Religion, to go far enough from Persecutors, and formal or ungodly Ministers, not seeing the Danger on the other Extream. Holy and Learned *John Ball* foresaw the Danger, and wrote his Book, called, *The Trial of Separation:* and after, two more; one against *Canne*, and another against two *New England* Ministers. The Assembly being called, even sober and excellent Men that were for the old Conformity in case of Necessity, but not otherwise; Five of their number, differing from all the rest, save two more, wrote for *Independency*. This Controversie began the great Breach, while the Five Dissenters stood stifly for a *Liberty, that Men might gather New Churches out of the Churches of the other Ministers, of as many as should come to them in all places, and should have all Church-Power in those separated Churches.* The other did not what might have been done skilfully to heal the Breach, tho they did much. The two Parties drew others into the Division. Those called *Presbyterians* were the more quiet, because they thought the Dissenters few. *Independency* might have been tolerated, but *Separation* was that which would not be endured, when nothing was imposed in Doctrine or Worship, which the Dissenters excepted against. The Separaters finding themseves few, were the more industrious, especially to get Interest in Parliament and Army. In the Parliament, they could never get near the Major Vote; but they had some, whose Policy and Industry made up what was wanting in Number: And by them, they got the Army new-modell'd; all Parliament Men thence put out, and *Cromwell* put in Power, *Second* in Name, and *First* in Deed: He placed his Interest (as *Constantine* did, in owning the persecuted Christians, who had no other outward help but him) in declaring himself to be for *Liberty in Religion*, and the Protector of all godly Men that suffered for Conscience-sake, or feared it, whereby the Dissenters that feared lest the *Presbyterians* would Master them, came in to him, and he got enough to Head his Army (and great numbers also of Common Soldiers) who were for Separation; and being Men of other Parts and Interest, than those that at Fight only for Pay, would not run away, but Conquered almost where ever they came. I lived in *Coventry* quietly, and with godly understanding Men, who thought all the Accusations against *Fairfax's* (or rather *Cromwell's*) Army, as turbulent, overturning Men, had been Slanders. After *Naseby* Fight, being near them, I went for Novelty to see them. There some sober Men among them

them told me, how they had discouraged all the Orthodox Ministers, save one or two, and were deserted by them, and turned Preachers themselves; they that had most Self Conceit, being the Speakers; and in a word, foretold me what Changes they would attempt, against King, Parliament, and Ministry, I went home, and told what I saw and heard, and being Invited by some of the sobereſt to the Army, I told an Assembly of Ministers my willingness to venture Life and Labour among them, to undeceive as many as I could. The Ministers consented to my going (Dr. *Grew*, and Mr. *Simon King*, yet living, were two of them); There *Cromwell* having notice of all before I came, gave me no opportunity to come near himself or the Chief in Power: But where I came, I did my best: For I found the Separatists half *Arminians*, and the other half contrary, *Antinomians*; agreeing to use their Power for the Changes that were after made. The *Scots* and *Presbyterians* they designedly and bitterly reproached. The Book called, *Martin Mar-Priest*, and other such, tell you their Dialect: Their usual Titles were, The *Priest-byters*, the *Drivines*, the *Sinners* of *Westminster*, the *Dissembly-men*, and such like. The godly able Ministers, were more scorned by them, than formerly I had heard among the Drunkards. What they did after this, *England* and *Scotland* felt. They cut off the King, they cast out Eleven Members from the Parliament: After that, they cast out and imprisoned the Major par, which was the House of Commons, and cast out all the House of Lords; then by these they made the People take an Engagement against the old Form of Government, To be true to the Commonwealth, as then Established, without a King and House of Lords: They ordered the Sequestring of all Ministers that would not Fast and Pray before, and give Thanks after, for their Victories in *Scotland*. They then pull'd down this Remnant of the Commons, and called themselves without the Peoples Choice, Two out of each County, and called them a Parliament. These put it to the Vote, Whether all the Parish-Ministers in *England*, should not be put down at once, and as credible Report went, it was carried against them but by three Voices. These gave up their Commissions to *Cromwell*. He now becomes the Defender of the Ministers: The Government is again Changed, and he made Protector, and Fundamental Laws made among themselves, by we know not whom; Parliament Lords made by him: Parliaments called, and broken at his pleasure. The Government of the Counties put into the Hands of Major Generals. After the Death of *Oliver*, his Son set up, and his Parliament first pull'd down (in which the Reverend Author, now opposed, told me, he was an Agent) and next himself. Then the Commons, called the *Rump*, were made Sovereign again. Then they were pull'd down again, and a Council of State out of the Army that did it, is set highest: Till at

last,

laſt, by God's moſt remarkable hand, this conquering Army diſſolved utterly without one drop of blood, and the King reſtored without oppoſition.

It's true, that ſerious godlineſs all this while much increaſed in moſt parts of the Land: But how? It was mainly by the excellent preaching and living of that Miniſtry whom theſe Separatiſts vilified, ſuch as the Aſſembly-men had been, and by a middle ſort of Peace-makers, who engaged in no Sect, but would fain have healed all: For the effects of the ſeparating party were theſe: 1. The Land was caſt into diviſion and confuſion by them. 2. Ranters and Quakers ſprung from them. 3. Their overthrow of Government brought a Reproach on Religion. 4. Seperated Churches of *Anabaptiſts* kept up a Religious War in many places. 5. All the Pariſh-Miniſters in *Wales* were put down, and moſt of the Churches ſhut up, Itinerant Preachers being ſet up in their ſtead, leſt the Pariſhes ſhould be thought to be Churches. Perhaps you'l ſay, That theſe Itinerants were better than the old ignorant Miniſters: But, 1. Their Number was ſo ſmall, that there was commonly but one to Six or Eight Pariſhes: ſo that the People publickly worſhipt God but once in Six or Eight weeks: And had not a Liturgy been better than nothing, or than to live like *Atheiſts*? 2. The moſt famous of the *Itinerants* were Mr. *W. Cradocke* and *Vavaſor Powel*: I knew them both: The former was a moſt zealous man for practical godlineſs, with whom I converſed in my Youth, when in Mr. *Rich. Simond*'s School in *Shrewsbury*, he was concealed from the Biſhops purſuit, by the Name of Mr. *Williams*: But how groſs an *Antinomian* he turned after he had learned Separation, before he was Itenerant there, his Printed Sermons tell us, where he ſo earneſtly perſwadeth men not to queſtion their Juſtification after Converſion, for any ſin whatſoever they ſhall commit; and more ſuch like: And his Printed Writings ſhew, that Mr. *Erbury*, of whom he learned Separation, fell ſo far, as that it's hard to diſcern that he was at all a Chriſtian. And *Vavaſor Powel* was an *Antinomian*.

Now I crave a ſober Anſwer to this, 1. Whether a Liturgy had not been better than no Worſhip for ſix days in ſeven? 2. Whether theſe Itinerants, that ſo dangerouſly erred in Doctrine, were not more ſadly deſtitute of the help of the Spirit, than they that only wanted ability to utter ſound words without a Form, or Books? And had not good forms been ſafer for that People, than the Doctrine of Mr. *Erbury*, Mr. *Cradock*, *Vavaſor Powel*, *Morgan Lloyd* of *Wrexham*, (known alſo in Print). It grieved me to talk with one of theſe Itinerants in 1663, who came to me for Counſel: He had been an *Anabaptiſt* ſet up for an Itinerant over many Pariſhes; I examined him, and found that he had not any more learning than to read *Engliſh*, and was groſly Ignorant in Divinity:

vinity: He was ordained for all that by a Bishop and conformed; I wondered how he past their Examination: He told me that they askt him no questions about his Learning or Knowledg, but only whether he would Conform, and so ordained him.

I have now opened some of the fruits of Separation in *England*, as you have done the supposed fruits of the Liturgies, but indeed of the exclusion of free Prayers. And judg now whether all the ill effects have come from one extream. The truth is, having impartially observed the mischiefs of the Age in which I have lived, I have found that both the extreams have been the chief causes; and the Peacemakers both the most understanding, and the most innocent: And the nearer any of the several parties have come to them, the more innocent they have been. It is not meer Episcopacy or Liturgies, that have done the mischief; for such excellent men as *Cranmer*, *Ridley*, *Hooper*, *Farrar*, *Parker*, *Jewel*, *Grindal*, *Davenant*, *Usher*, &c. could use both profitably: It's not meer Presbytery; for such as *Calvin*, *Beza*, *Danæus*, *Sadeel*, *Rivet*, *Chamier*, *Dallee*, *Blondel*, have been excellent Lights in the Church: It is not meer *Independency*; for *Ramus*, *Amesius*, *H. Jacob*, *Jer. Burroughs*, and many others of that mind, have been excellent peaceable men. It is not mere *Anabaptistry*, for there have been many peaceable worthy men against Infant Baptism, (and some Bishops thought it not of Divine Institution); and when they were re-baptized, continued in Love and Communion with others. But it is *Proud Ignorance*, and want of Christian Love, causing *Excommunicating*, *Persecuting*, *Separation* or *Schism* in some, and *withdrawing censorious Separation* in others, who (neither *party*) understand the truth, nor ever loved their Neighbours as themselves, nor learnt to do as they would be done by. The worldly *PR. IGs.* and the unruly *PR. IGs.* by *Persecution*, and by *causeless Separation* and *Alienation*, have done the hurt.

But I will tell the Bishops, that they should not be too angry with the Learned Author of these twelve Arguments: For I know not three men alive, whom they are more beholden to for their restitution, by opening the door, and sweeping the way, and melting down or pulverizing all that was like to have resisted them. I speak not of the *Intention*, but of the *Action*; by which the Separatists cut down the banks, and when they had let in the Prelacy and Liturgy which they dislike, then write and talk against them.

I will add one Question to this unpleasant Section; If there be as few in all the Christian World; yea, among the reformed *Calvinists* and *Lutherans*, out of our Kings Dominions, that can pray as well without a form, as with it, as we have great cause to believe; would he have

have all these Nations dissolve all their Churches, and like Atheists cast off all publick Church-worship, till they have Ministers enough that have learnt to pray better without a Form or Liturgy than with it? If this be desired, I appeal to any that can difference Christianity from Heathenism, Whether Liturgies, or such a Separation from Liturgies, would do more hurt?

And I will add yet one question more, If there be not above two or three (or at last no) Church-assemblies in a County, which have Nonconforming Ministers, and opportunity to worship God as Churches; would you have all the rest of the Countries dissolve their Church-assemblies, or forbear all, and live like Unbelievers? If so, I am a Separatist from such destructive Principles and Separations.

D. O.

3. Argument, *That in religious Worship which derogates from the Kingly Office of Jesus Christ, so far as it doth so, is false Worship.*

Unto the Office of Christ, it inseparably belongs that he be the sole Lawgiver of the Church, in all the Worship of God. The rule of his Government herein is, Teach men to do and observe whatsoever I command.

But the Worship treated about, consists wholly in the Institutions, Commands, Prescriptions, Orders and Rules of Men; and on the Authority of men alone doth their Impositions on the practice of the Church depend. What is this, but to renounce the Kingly Office of Christ in the Church?

§ 17. TO the Major of your 3*d*. Arguement I answer, 1. There is that *in Worship*, [as the badness of the men, *&c.)* which is no part of the Worship, and therefore no *false Worship*. 2. True Worship materially may be so abused, as to derogate from the Kingly Office of Christ. 3. But it is granted, That all your own, or other mens Errors, or Sin in Worship, (which no man is totally free from) do in some degree practically derogate from the Kingly Office of Christ, (which should be better obeyed) and so is so far false Worship.

XXX. *Error.* That it *belongs to this Office of Christ to be the sole Lawgiver in all the Worship of God*, is another mistake. 1. There is that *in Gods Worship*, which is no part of his Worship. 2. There is a secondary Worship subservient to Gods Institutions, which men may make Laws about. 3. There are temporary By-laws and *Mandates*, which have the essence of Law, (which is, to

signifie

ſignifie the Rulers Will, making the Subjects Duty) beſides general Laws by Excellency, ſo called.

And ſo, 1. Princes may make Laws for the Uſe of the beſt Tranſlation of Scripture, for the Verſion of Pſalms, for Miniſters due ordering Worſhip; to reſtrain ſome Seducers, for Time, Place, Utenſils, to be uncovered, and to kneel or ſtand at Prayer, &c. And the Paſtor may by Mandate, oblige the People to much of the like.

Matth. 28. 20. By ſaying [*whatever I command you*] doth not ſay, Do nothing which your Parents, Prince or Paſtor command you, beſides my Commands. Sure it was his Spirit that ſaid, *Heb.* 13. *Obey them that have the Rule over you.* Chriſt never particularly commanded any of the Twenty things, in which I inſtanced to Mr. *Raphſon.* Muſt not Children obey Parents, or Servants their Maſters, in learning any Form of Catechiſm, or chuſing any Miniſter, or writing Sermons, &c. till Chriſt will particularly command them? This is a falſe Expoſition.

It is another Miſtake, that the *Worſhip treated about, conſiſteth wholly in the Command, &c. of men.* This Worſhip containeth, 1. In *General, Praying, Praiſing, Preaching.* Is this *none* of Gods Command? 2. It containeth for the *Matter ſignified*, the XXXI. *Error.* Confeſſion of Sins of Omiſſion and Commiſſion, the Petitioning for all contained in the Lords Prayer, and for all Graces (tho Prayers for *Faith* or its *increaſe*, was much forgotten, ſave on St. *Thomas* day, or ſuch an odd occaſion) and for the Church and others, as well as our ſelves, for Kings, and all in Authority; And Thankſgivings for all ſorts of Men. I can find little in the Common Publick Worſhip, whoſe Matter is not of Divine Command; And can you find none ſuch at all? wonderful difference of Eye-ſight!

3. The Matter ſignifying, is much of it: The Pſalms of *David*, the Old Teſtament and the New Read, the Lords Prayer, the Ten Commandments, Scripture Hymns, a Scripture-Benediction: Is none of all this commanded by God? What Chriſtian ſhould believe it?

It is alſo a Miſtake, that [*on the Authority of Men alone, doth their Impoſition on the Practice of the Church depend*]. For, 1. The foreſaid parts are impoſed by God himſelf. 2. The Lawful Modes XXXII. *Error.* impoſed by Men, depend not on their *Authority alone*, but on Gods, who Authorizeth Rulers to do it: For he hath ſaid, Let all be done to Edification, in Order; Obey them that have the Rule. They that obey a Paſtor for Time, Place, Utenſils, Tranſlations, Pſalms, &c. or that obey the King, depend not herein on Man alone.

Your Concluſion alſo is a Miſtake. This is not to XXXIII. *Error.* *renounce the Kingly Office of Chriſt in the Church*, no more than you did, when you wrote your *Savoy-Articles* of *Confeſſion*, or

when you draw up the Form of a Church-Covenant for your Flock. All that is a Sin againſt Chriſts Kingly Office, is not a *renouncing of it.*

D. O.

4. Argument. *That which gives Teſtimony againſt the Faithfulneſs of Chriſt in his Houſe, as a Son and Lord of it, above that of a Servant, is not to be complied withall; let all his Diſciples judge.*

Unto this Faithfulneſs of Chriſt it doth belong to appoint and command all things whatever in the Church, that belongs to the Worſhip of God, as is evident from this Compariſon with Moſes *herein, and his preference above him.* Hebr. 3. 3, 4, 5 6. *But that Inſtitution and Preſcription of all things in Religious Worſhip, of things never inſtituted nor preſcribed by Chriſt in the Forms and Modes of them, ariſeth from a ſuppoſition of a defect in the Wiſdom, Care, and Faithfulneſs of Chriſt; Whence alone a neceſſity can ariſe of preſcribing that in Divine Worſhip, that he hath not preſcribed.*

§. 18. TO your Fourth Argument, I anſwer. 1. To the Major Propoſition (1. *To give Teſtimony*) Signifieth either by remote unſeen Conſequence, to croſs Chriſts Faithfulneſs: And ſo do many of the miſtakes of you, and every Party; Or it ſignifies a *known denial of Chriſts Faithfulneſs.* No Chriſtian complieth with this.

2. *Complying* alſo is an ambiguous word; if it mean an *approbation* of any Sin, ſo no man muſt comply. If it mean communicating in *good*, where there is a faulty mixture of ſome evil, ſo he that will not comply, muſt joyn with no Church, and with no Man living.

2. To your Minor, I anſwer, (paſſing by the misforming) in your Suppoſition, It is not true, that it belongeth to *Chriſts* XXXIV. *Error.* *Faithfulneſs to appoint and command all things whatever in the Church, which belongs to the Worſhip of God:* Elſe he were unfaithful in bidding them appoint many things belonging to his Woſhip. I have named Inſtances enow; which I muſt not ſtill repeat; You and all Miniſters belong to his Worſhip, and yet Chriſt hath not in Scripture named you, but left the Choice of you to Man. So of all Accidents undetermined.

It is another Error, 'That the *Preſcription of Forms* XXXV. *Error.* 'and Modes of things in Worſhip, not commanded by Chriſt, 'can ariſe from nothing but from Suppoſition of a defect 'in the Wiſdom, care and faithfulneſs of Chriſt. I confute it, 1. You know not the hearts of all the World, and therefore cannot ſay, That this can ariſe from nothing elſe: Did you know *Ambroſe*, that made the

Te

Te Deum, and all that made and preſcribed Pſalms, Hymns and Prayers; and *Calvin* that made a Liturgy; and *Bucer*, and the *Martyrs* here, and all that preſcribed Tranſlations and Metres, *&c.* ſo well, as to know that all theſe, and almoſt all the Churches on Earth do ſuppoſe Chriſt to be unfaithful?

2. Is it only ſuch a charge or Suppoſition againſt Chriſt, which made you your ſelf preſcribe your form of Church-Covenant, your *Savoy* Articles, your Catalogue of Fundamentals, your Lay-Elders, your time and place of Meeting, your Utenſils and Ornaments at the Sacraments, *&c?*

3. I tell you another poſſible end, They did it, becauſe they thought that theſe Modes are mutable according to Perſons, Place, Time, Occaſion, *&c.* And therſore, that it belonged not to Chriſts faithfulneſs to detemine them, and that they ſhould deny his faithfulneſs if they did deny that it hath left them to humane Determination under general Rules, and bid the people *obey them that have the rule over you*, &c.

D. O.

5. Argument, *That which is a means humanely invented for the attaining of an end in Divine Worſhip, which Chriſt hath ordained a means for, unto the excluſion of that means ſo appointed by Chriſt, is falſe Worſhip, and not to be complied withal.*

The end intended, is the Edification of the Church, in the Adminiſtration of all its holy Ordinances; this the Service-book is ordained and appointed by men for, or it hath no end or uſe at all; but the Lord Chriſt hath appointed other means for the attaining this end, as is expreſly declared. He has given gifts unto men for the work of the Miniſtry, for the edifying of the Body, Epheſ. 4. 7, 8, 11, 12. *that is, in all Goſpel Adminiſtrations. But this means ordained by Chriſt, namely, the exerciſe of ſpiritual gifts in Goſpel Adminiſtrations, unto the Edification of the Church, is excluded; yea, expreſly prohibited in the Preſcription of this Liturgical Worſhip.*

§. 19. TO the Major of your 5*th.* Argument, I anſwer, As to the former, No man is to comply by Approbation with any thing that excludeth any of Gods means; for *inſtance*, not with you that exclude the great duty of Catholick Communion. But we may ſo far comply with you and others, as to joyn with you in Gods Worſhip, tho you mix ſome evil. Mr. *Faldo* at *Barnet* was fain many years to Preach to a people that excluded ſinging Pſalms. He did what they

would bear, when he could not do what he would. He complied not by Approbation with excluſion, for he ſpake againſt it.

Are you ſure that all your ways have tended to the Edification of the Church? Every weak Miniſter that preacheth or prayeth, when an abler might be had, hindereth the Edification of the Church. Is it a Sin therefore to hear any but the ableſt?

2. That which hindereth the Churches Edification by the Rulers fault, it may be the Peoples duty to obey for a greater good: For inſtance, It is leſs edifying to uſe our old ſinging Pſalms, than a better Verſion: And yet for *Concord*, if the Ruler appoint them, the People muſt uſe them; becauſe *Concord* with that imperfection, is better than to ſing every one a ſeveral better Verſion, or divers at once: ſo a faulty Tranſlation of Scripture, a weak Sermon, an inconvenient hour and place, when Concord is neceſſary, and cannot be had in the more edifying circumſtances, it muſt be had in the beſt way we can. If the *Sheriff* appoint an unfit time and place to meet to chuſe Parliament-men; it's a duty to comply, rather than not to meet at all; every evil ſo far excludeth good: And yet we muſt not renounce Communion in all good, where men mix any evil, leſt we alſo give over all good our ſelves.

3. Chriſt giveth gifts to men now in the due uſe of means, and not by miracle: Therefore he giveth them in great diverſity, and by hard Study, and long Time, *Heb.*5. *For the time they ought to have been teachers*, &c. Therefore a Novice muſt not be a Biſhop; but an Elder, whence the Office had its name. All your pupils, people or Miniſters, that had the Spirits gifts, had not your redundancy of Expreſſion. And many can talk more fluently for falſhood, than good men can for truth. I was never much troubled my ſelf for want of words to expreſs what I know; but I have ten thouſand times more beg'd hard for more Knowledg, Faith, Love, and Hope, than ever I did for the gift of utterance; a full heart is earneſt, fervent and ready.

XXXVI. *Error.* It is another miſtake, That the exerciſe of *Spiritual gifts is expreſly forbidden*; unleſs you had meant that juſt at the uſe of the Liturgy, *extemporate utterance is forbidden*; but it is not ſo in the Pulpit.

And you ſhould not confound things ſo different, as is the uſe of the Liturgy, and the forbidding of other prayers.

Nor yet the act of the *Commander*, and of the *People*. If Rulers ſhould command Preaching, Prayer, *&c.* to exclude the ſinging Pſalms, that is their Sin, and not the Peoples, who muſt not (like peeviſh Children at meat) refuſe all, becauſe they cannot have what they would.

D. O.

The pretence of mens liberty to uſe their Gifts in Prayer before Sermons, and in Preaching, is ridiculous; they are excluded in all the ſolemn Worſhip of the Church.

§ 20. THis anſwer is not only a miſtake, but of an ill aſpect on your ſelves. It's not true, That the uſe of Gifts [*is excludeded in all the ſolemn Worſhip of the Church*]. As if Prayer, Praiſe, Thankſgiving, Confeſſion, Explication of the Scripture, Reproof, Exhortation, Comfort, Direction, Benediction, were no part of the ſolemn Worſhip of the Church. Indeed ſome Superconformiſts have ſaid ſo, but I had hoped you would not. *XXXVII. Error.*

2. I ſaid, It's of an ill aſpect. For 1. If Preaching and Pulpit-Prayer before and after, be none of the ſolemn Worſhip of the Churches, then all thoſe Churches which ſeldom uſe any other, (ſaving a Pſalm, which is a Liturgick form) have no ſolemn Worſhip at all. 2. But if it be otherwiſe, (as it is) then the Pariſh Churches ſo far excel moſt of you, that they have all that you have (Pulpit Prayer and Sermon, and ſometimes a Chapter) and all the Common Prayer more. And is not that better than your nothing (except at Sacraments)? I know that the Nonconformiſts that I have converſt with, are in judgment for more, (for reading the Pſalms, Chapters, Creed, Lords Prayer, Decalogue, *&c.*) But I have come into ſo few of their Churches that do any more than the common Pulpit work, (ſing a Pſalm, Pray and Preach there) that I have in that reſpect preferred the Churches that do all that, and add all the Liturgy beſides, more than you uſe.

D. O.

Argument 6. *That which hath been, and is obſtructive of the edification of the Church, if it be in Religious Worſhip, it is falſe Worſhip: For the end of all true publick Worſhip is edification. But ſuch hath been, and is this Liturgical Worſhip: For,*

§ 21. YOur Sixth Argument is but a Former repeated. To the *Major* I grant it: All that is bad, is ſo far falſe.

To

To the *Minor*, 1. And such is all your Errors, and all the Disorder, ill Reflections, slovenly Expressions which any weak Minister useth, and the faults that all men have in some degree.

D. O.

1. *It puts an utter stop to the progress of Reformation in this Nation, fixing bounds unto it that it could never pass.*
2. *It hath kept multitudes in ignorance,* &c.
3. *It hath countenanced and encouraged many in reviling and reproaching the holy Spirit, and his Work.*
4. *It hath set up and warranted an ungifted Ministry.*
5. *It hath made great desolations in the Church:* 1. *In the silencing of painful Ministers.* 2. *In the ruin of Families innumerable.* 3. *In the destruction of souls.*

It is not lawful to be participant in these things; yea, the glory of our profession lies in our testimony against them.

§ 22. TO your Reasons: 1. It's not the use of a Liturgy that hinders Reformation, but the abuse of it, and forbidding other ways of duty.

2. The same I say of keeping men in ignorance: Use all other means, and the Liturgy with it, and it will keep none in ignorance. Some *Helvetia* Ministers who endeavoured to have practised my *Reformed Pastor*, in personal conference, told me, That there the common people go customarily, almost every day in the week, to a Sermon, without Ceremonies or Liturgies (usually) with a *Bible* in their hands, and continue as ignorant as those here that have no preaching.

3. I think it was not the esteem of a Liturgy that made Quakers and Separatists here, revile and scorn the best Ministry, I think, in all the World.

4. Nor was it the Liturgy that set up and warranted such ill-gifted Teachers as Mr. *Erbury*, *Dell*, *Den*, *Paul Hobson*, *Chillington*, *Lilburne*, *Prince*, *Wallwin*, *William Sedgwick*, no, nor Mr. *Saltmarsh*, who wrote for comfort, That *Christ hath repented and believed for us; and we should no more question our Faith and Repentance, than we would question Christ.* I pass by multitudes of Army-Preaching-Soldiers, such as those in Major *Bethel*'s Troop, in the same Regiment that I was with; against whom, one day in *Amersham*-Church, I was put to dispute from morning till near night, to save multitudes whom they drew every week to hear them, from their absurd Errors (and at last they turned Levellers, and *Crom-*

well

well was put to hunt them to death). The like I was put to with *Brown*, an Army-Chaplain, and an *Arrian*, that maintained, That Christ was not God, in a Church at *Worcester*: And this life I had with them long. Was all this caused by a Liturgy?

5. The desolations made in the Church, malignant men would make with or without a Liturgy. What may not be abused? The Authors must answer for it. Such as aforesaid, *Jewel*, *Grindal*, *Usher*, &c. *Preston*, *Sibs*, *Bolton*, and a Thousand such, made no such havock.

It is not lawful to partake in persecution: but we must partake in much good, which bad men will abuse to persecution. An excellent forreign Church hath decreed to reject all Ministers that are not, 1. For *the Antiquity of the* Hebrew *Points*. 2. *Against Universal Redemption*. Our Learned Author here was for both these, tho men abused them to persecution.

D. O.

Argument 7. *That practice whereby we condemn the suffering Saints of the present Age, rendering them false Witnesses of God, and the only blamable cause of their own sufferings, is not to be approved: But such is this practice: And where this is done on a pretence of liberty, without any plea of necessary duty on our part, it is utterly unlawful.*

§ 23. TO your Seventh Argument: The *Major* meaneth, either Saints that suffer for *well-doing*, or for *ill-doing*. If the *Anabaptists* should be suffering Saints, I would be none of those that they suffer by: But yet I would not be for *Anabaptistry*, for fear of condemning them as the cause of their own suffering: By that Rule I must own every error or sin that any Saint suffereth for.

2. The Truth bids me say more than I am willing, to confute this Error. I have heard Army-Officers say, That they believed abundance of the Ten Thousand *Scots*, killed at *Dunbar*, were godly men: And yet you were one that publickly, in Pulpit and Print, accused them, and did not justifie their cause for being Saints. Do you think none of the Ministers in *England* were Saints, that refused the Engagement, and were sequestred for that, and not keeping Fasts and Thanksgivings for Blood? Are you sure that *Christopher Love* (beheaded), was no Saint? Or did you therefore own their Causes?

To your *Minor*: It is a gross Mistake to say, That going to the Liturgy maketh the Refusers [*the only blamable cause of their own sufferings*]. What! are XXXVIII. *Error*.

you

you one that acquit all their Profecutors, if it be but proved, that the Refufers are miftaken? Who could have fufpected this? What if *Presbyterians*, *Anabaptifts*, and fuch others err (as you believe they do)? If any would therefore filence, impriſon, baniſh or hang them, dare you juſtifie it, and fay, That the Diſſenters are the only blamable cauſe of their own ſufferings? Sure you conſider not what you wrote: You thought not ſo.

2. But are there no Saints that go to *Common-Prayer*? Why do not you diſtinguiſh Saints? I hope there are many times more Saints (and wiſer), that ſeparate not, than that do: And are not you as faulty for ſaying, *They ſin*, as they for ſaying, *You ſin*, if their cauſe be true? This ſoundeth as too much of a Sect.

3. The Truth is, Repentance is ſo hard a work, that I ſee both Extreams fly from it on a proud pretence of Conſtancy, and that they may not confeſs that they have erred. It was the grand Argument that bore down me and others, when we pleaded with ſome Biſhops to have prevented our Diviſions by ſome alterations [*Oh then it will be thought that we erred, and gave cauſe for old complaints*]: And now we muſt none of us hold Communion with the Pariſh-Churches, leſt ſome *Saints* that ſeparate, ſhould be *rendered Falſe Witneſſes of God*, and *blamable*. But were not the old Nonconformiſts and Conformiſts, as *real Saints* as the old Separatiſts, and a Thouſand for One? And do not you now make them all as Falſe Witneſſes? If really you have fathered any Love-killing, dividing Error on God, repent of it, and do not juſtifie it, for fear of being thought blamable. This is it that keepeth *England* in confuſion, and threatneth worſe: Neither of the Extreams that have cauſed our calamities, are humbled, nor can endure a motion to repent; but Overturners juſtifie their former and their preſent love-deſtroying ways. The Lord give *England* Repentance unto Life: And the Lord help me to ſee all my Errors, and to repent the more, becauſe I ſee that proud Nature is ſo much againſt it.

And you miſtake, if you think that we plead only liberty for this Communion. It is duty that we plead: but not duty to all perſons, nor all times, as if *the caſe of all were the ſame.*

We have not the happineſs of Innocency: Repentance is next to it: When we confeſs our ſins, we vindicate Chriſt and Religion, which are againſt them: When we juſtifie them, we falſly honour our ſelves, and lay all on Chriſt, as if he would juſtifie that which he abhorreth and died for. God will yet more ſhame us, if we will ſhame his Cauſe, inſtead of taking ſhame to our ſelves. Impenitence is more dangerous than any ſin which we ſhould repent of. Carnal Policy will be angry with me for mentioning the old faults which Adverſaries ſufficiently reproach us with.

(And

(And I must say, that God in his time, will justifie the generality of the sober godly people of *England*, from the false Accusation of those Malignants and Papists, who charge them with all the Guilt of the Sins of a few Sectaries got into an Army, even the subversion of Church-Order, and Civil Power, when it could not be done, but by a Conqueſt and Oppreſſion of theſe Religious People firſt, both Parliaments, Miniſters and their Flocks; in compariſon of whom, the Army-ſeparatiſts were inconſiderable for number. They that would deſtroy thouſands of faithful Subjects, as guilty of that which they oppoſed, till they were Conquered, and ſuffered for oppoſing, do but ſhew their own Iniquity) But yet God never taught men that way of Policy: Repentance, and not Impenitence, or Self-juſtification, is the way to take off mens reproach. God permits them to do it, becauſe we do it not. To confeſs our own Sins, is no Extenuation of the wickedneſs of any Malignant Perſecutors, or debaucht men. What they truly upbraid us with in malice, let us openly lament in ſerious penitence; and not ſtand to a ſinful dividing Principle and Cauſe, leſt the *Saints be blamed*, that have fathered it on God. This Learned Author hath done otherwiſe himſelf, and ſo hath the Party now oppoſed. He and I knew the Man who was Paſtor to the Commanders of the Army, when they pull'd down and ſet up, and again pull'd down, till they had turned their Armed Bulwark into Atoms; and when he ſaw what they had done; ſaid, [*I wonder the people do not caſt ſtones at us as we go along the ſtreets*]. Was not this a blaming of his Flock? He knew how oft the Addreſſes of the Separatiſts to the ſeveral ſuddenly erected Soveraignties, did change their minds, and cry *peccavimus* by their new Addreſſes for the old: And why may we not blame them that blamed themſelves for Fathering their Miſtakes on God?

D. O.

Argument 8. *That Practice which is accompanied with unavoidable Scandal, engaged in only on pretence of Liberty, is contrary to the Goſpel; but ſuch is our joyning in the preſent Publick Worſhip.*

It were endleſs to reckon up all the Scandals which will enſue herein. That which reſpects our Enemies, muſt not be omitted. Will they not think, will they not ſay, That we have only Falſly and Hypocritically pretended Conſcience for what we do, when we can on outward Conſiderations comply with that which is required of us? wo to the World becauſe of ſuch Offences: but wo to them alſo by whom they are given.

§. 24. TO the Major of your Eighth Argument, I anſwer, 1. It is not true, when there is far greater Scandal by forbearing that Practice; but only when there is leſs on the other ſide.

To the Minor I anſwer, It is not true, That it is only Liberty that is pleaded for the Communion in queſtion. It is great
XXXIX. *Error.* Duty that is pleaded: 1. The Duty of Chriſtian Union, and Concord, and Love, and Peace. 2. The Duty of obeying the Commands and Example of Chriſt and his Apoſtles. 3. The Duty of avoiding the Principles of Schiſm, and the condemning and falſe accuſing the Church of Chriſt on earth. 4. The Duty of bearing Witneſs againſt the Principle (of the ſinfulneſs of Communicating with a Church in Liturgies) which would make Chriſt in moſt Ages to be no King, as having no Kingdom or Church on earth. 5. The Duty of taking warning by the miſchiefs of Cauſeleſs Separation, in Ages that hath ſo much ſmarted by it. 6. The Duty of ſeeking our own Edification. 7. The Duty of keeping thouſands of Chriſtians from ceaſing all Publick Worſhip, where they can have no other, but in the Pariſh-Churches. 8 The Duty of keeping thouſands of good people from being ruined for miſtakes and evil doing. 9. The Duty of obeying Magiſtrates in Lawful things. 10. And the Duty of avoiding Scandal on the other ſide: Is all this nothing but pretence of Liberty?

As to the Scandal mentioned by you, No doubt, Adverſaries will reproach you, whether you Communicate in the Pariſh Churches or not. But note, 1. That if any be guilty of ſuch ſin, as for outward Conſiderations to do any Evil, or any Good which they take to be Evil, theſe men deſerve ſome Reproach. But, 1. If they before were in Circumſtances which made it no Duty, and after by Gods providence are in Circumſtances which make it a Duty, the Reproachers do but ſhew their ignorance or malice, whether they be Perſecutors or Separatiſts, that ſo reproach them. 2. Or if men ſee the Error of their former Separation, they muſt not forbear Repentance and Amendment, for fear of Reproach.

There is ſo great a difference of Men and Caſes, that it's groſs ſottiſhneſs, to think that their Duties and Sins are the ſame in mutable Circſtances. It's a Sin to Preach or Pray, when we ſhould be quenching a Fire, ſaving Mens Lives. Chriſtians, as well as Phariſees, are yet to learn what that meaneth, *I will have mercy and not Sacrifice*, and therefore accuſe the guiltleſs. Some men have no poſſibility of any other Church-Worſhip, but in the Pariſh-Chuches. Some have no other, but what is worſe. Some may have abler Teachers, but at the coſt of Impriſonment and Ruine. It is not Lawful to lie in Priſon merely for refuſing to hear a weak Nonconformiſt, when you might hear an abler: And ſo it is

in

in the Case of Conformists; Else all were bound to a few men. Some have Liberry to hear fitter men, or at the least, more agreeable to them, without greater hurt than good (As the *Dutch* and *French* here have). Some are commanded by Husbands, Parents and Masters, to one Church, and some to another. Some have more able and godly Ministers in the Parish-Churches, and some have such as I would never own or encourage in the Ministry, by seeming to own them. Some can remove their Dwelling, and some cannot. Some had Liberty the last year, that cannot have it this year, without more hurt than their benefit will compensate. In these Cases where God hath not at all tied us to a Book, or no Book, to this Church or to that; he that can truly tell which way he shall do, and get most good or hurt, may by that better know his Duty, than by these Arguments, or Mens Censures.

But, verily, my chief Reason for Communion in publick, is the very same which you bring against it: Even the avoiding of hainous Scandal. I have told the World, 1. That Scandal is not *displeasing men, but laying before them a temptation to sin.* 2. That if the *Separatists* be the best Christians, they are fartheſt out of the danger of Scandal: It is the worst that are easiliest tempted to Sin, and so whom we should be most fearful to scandalize. 3. And it's a greater Sin to scandalize many, than few. 4. And worse by scandal to tempt men to the mortal Sins of persecuting or scorning godly men, than merely to tempt them to some small mistakes, or to grieve them. 5. And to scandalize our Rulers, is worse than to scandalize Inferiors (*Cæteris paribus*).

And now I tell you, I the rather joyn in Publick, 1. Lest I should harden thousands in the Opinion, That we take that to be unlawful which is not, and that we are for sinful Separation, and that we separate from, and unchurch almost all Christs Church, and that we are Enemies to Order, and Peace, and Concord, and that we are unruly enemies to Government, and giddy, ignorant, self-conceited people. 2. And so, lest we breed throughout the Land such a contempt of Conscience in Gods service, as they have of *Quakers*; and thousands by this should be alienated from the Reverence of serious Religion, and Youth should be educated to the like contempt, under these temptations. 3. And lest if any in Church-matters be guilty of sinful Extreams on the other side, (in Oaths, Professions, Ceremonies or Practices), we should harden them therein, by tempting them to think, that we have no worse against their way, than the Use of a Liturgy. 4. Lest the Conceit, that we are but a company of giddy Fanaticks, encourage any contentious Preachers to render us odious, and rail at us in the Pulpits, to their own shame, and the widening of our Breaches. 5. And lest the same Error should tempt any Bishops or Magistrates to think, they do God and their Church and

Countrey ſervice, in ſilencing, impriſoning, reproaching and ruining Gods faithful Servants without cauſe, and bring the Land under Gods wrath by perſecution. Are theſe no Scandals? or not greater than offending or diſpleaſing the diſſenting Separators? to ſay nothing of occaſioning our Reproach in all the Foreign Churches which have a Liturgy.

If againſt all this, the diſpleaſing your miſtaken Flocks ſhould prevail, then their weakneſs and error would conſtitute them our chief Governours.

D. O.

Argument 9. *That Worſhip which is unſuited to the ſpiritual reliſh of the New Creature, which is inconſiſtent with the conduct of the Spirit of God in Prayer, is unlawful: For the Nature, Uſe and Benefit of Prayer is overthrown hereby in a great meaſure. Now let any one conſider what are the Promiſes, Aids of the Holy Spirit, with reſpect to the Prayers of the Church, whether as to the Matter of them, or as unto Ability for their performance, or as unto the Manner of it, and he ſhall find that they are all rejected and excluded by this Form of Worſhip, as is pretended, comprizing the whole Matter, limiting the whole Manner, and giving all the Abilities of Prayer that are needful or required: This hath been proved at large.*

§ 25. TO your Ninth Argument, I anſwer, 1. O! confine not the *New Creature* to thoſe of your Opinion. Do you think none of the Old Nonconformiſts or Conformiſts, none of the Reformed Churhes, and no Church on Earth for a Thouſand years, had any of *the New Creature*? When you have affrighted People with telling them, It is heinous ſin, and returning to *Babylon*; and alſo by long diſuſe, made a Liturgy uncouth to them, do not aſcribe all their averſeneſs to the *New Creature*, which is from prejudice and diſuſe. For my part, when God taught me firſt to pray, I had no averſeneſs to a Form: When I heard it charg'd with ſin, I began to be averſe to it: When I had ſtudied the caſe, I was cured of that averſneſs: but never reconciled to the forbidding of all other Prayer, nor to the faults of any Forms.

And who knoweth not, that Man's culpable Nature loveth Novelties, and are hardly kept in lively Affections under any thing that is very often ſaid? A Book, or Sermon, tho never ſo good, affecteth us not ſo much after many times reading and hearing, as at the firſt: We muſt not lay this weakneſs on the *New Creature*, tho it ſhould teach Impoſers to ſuit the Remedy to the Diſeaſe, and give children ſuch food as is not too diſpleaſing to their Appetites.

And

And yet I find not the generality of Appetites, even in your Flocks, is against the Forms of *Pſalms*, being not prejudiced againſt them.

It is not true, that Liturgies are *inconſiſtent with* the conduct of the Spirit in Prayer: It is a Miſtake alſo, That *this Form of Worſhip rejecteth and excludeth the matter of Prayer*, whenas the Viſible Book tells all the contrary. Do all thoſe words expreſs none of the *Matter* of Prayer? It is untrue, That it *rejecteth and excludeth the Manner*, as to the chief part: For the Lord's Prayer is a perfect Form for Matter, Order and Method: And the *Pſalms* read and ſung, are for Matter and Manner, neither evil nor excluded. And ſure there is much of the reſt laudable. If all Matter and Manner be rejected and excluded, then the Martyrs that uſed it, and all the Churches on Earth, almoſt, have no Church-Prayers. But again I tell, The uſe of Forms, and the forbidding all other Prayers, are Two different things, which you ill confound. XL. *Error.*

D. O.

Argument 10. *That which overthrows and diſſolves our Church-Covenant, as unto the principal end of it, is as to us unlawful. This end is the profeſſed joynt ſubjection of our ſouls and conſciences unto the Authority of Chriſt, in the obſervation of whatever he commands, and nothing elſe, in the Worſhip of God.*

But by this practice, this end of the Church-Covenant is deſtroyed, and thereby the Church-Covenant it ſelf broken: For we do and obſerve that which Chriſt hath not commanded: And while ſome ſtand unto the Terms of the Covenant, which others relinquiſh, it will fill the Church with confuſion and diſorder.

§ 26. TO your Tenth Argument, I anſwer, 1. What your Church-Covenant is, I know not: But if it *profeſs ſubjection to nothing in Worſhip but what Chriſt commandeth*, it is your Church-Error: For then you are in Covenant not to obey the Paſtor (even your ſelf), if he ſet a Pſalm, a Tune, a Tranſlation of Scripture, nor if he appoint Time, Place and Utenſils for Worſhip: For theſe are *in the Worſhip*. Then you are covenanted to diſobey the Magiſtrate, if he command any of theſe, or command men not to put on their Hats, or ſit at Prayer; or for concord, tie all the Land to one Tranſlation of *Scripture*, or any ſuch undetermined Mode. XLI. *Error.*

2. It

2. It is a greater disgrace to your Churches than ever I knew of before, not only to covenant against God's Word, *Heb.* 13. 7, 17. 1 *Thes.* 5. 12, 13. &c. and against the Fifth Commandment; but also to make this necessary to Concord, That your Churches must break, if the Members agree not all herein. This is a plain demand of Conformity to an Humane unsound imposition. No wonder if they are Dividers who set up by Church-Covenants, false Terms of Unity.

D. O.

Argument 11. *That which contains a virtual renunciation of our Church-state, and of the lawfulness of our Ministry, and Ordinances therein, is not to be admitted or allowed.*

But this also is done in the practice enquired into: For it is a professed conjunction with them in Church-Communion and Worship, by whom our Church-state and Ordinances are condemned as null: And this Judgment they make of what we do, affirming that we are gross Dissemblers, if after such a conjunction with them, we return any more unto our own Assemblies. In this condemnation we do outwardly and visibly joyn.

§ 27. IF your Church-state be essentiated by a Covenant, to be subject to nothing else *in Worship* (even the Accidents which God bids men determine by his general Rules of Edification, Order, Decency, Love, Peace, Church-Custom, *&c.*) then I commend the generality of Nonconforming Ministers, that they set up no such Church-state: And they do well to renounce all that you do ill to invent and impose, while you talk against Imposition, and adding to God's Word such Humane Forms.

XLII. *Error.* But yet it's an Error to hold, That if any unjustly condemn *other Churches, it is a renunciation of that condemned Church-state, to have Communion with them that condemn.*

Who would have thought the Two separating Extreams had so agreed in their Principles? This is just the very Core of the evil of the Book of the contrary party which I here answer. Alas! how few Churches on Earth have not peevishly condemned one another; it may be for *Easter*-day, for the choice of a Bishop, as the *Donatists* (striving whose Bishop was the right): The case of the *Novatians*, *Audians*, *Luciferians*, and even of most in *East* and *West*, are sad Instances: And will such censoriousness unchurch them, and forbid us Communion with them? This is plain revenge, and to curse them that curse us, and abuse them that abuse us. I like *Calvin*'s Spirit better than this, who said, *Tho* Luther *should call me a Devil,*

Devil, I would call him, the Excellent Servant of God. Too many *Lutherans* now renounce Communion with the *Calvinists*, who yet renounce not Communion with them.

D. O.

12. Argument, *That which deprives us of the principal Plea for the Justification of our Separation from the Church of* England, *in its present state, ought not justly to be received or admitted. But this is certainly done by a Supposition of the lawfulness of this Worship, and a practice suitable thereunto, as is known to all, who are exercised in this Cause.*

Many other heads of Arguments might be added to the same purpose, if there were occasion.

§ 28. TO your 12*th*. Argument, I answer, 1. That which discovereth the unsoundness of any ones Plea for Separation, is to be received. There are several Cases, in which Separation from the Church of *England* is sinful. As 1. If any separate as the Papists do, because they are against sound Doctrine, or any good that is in the Church.

2. If any renounce Communion with all the Parish Churches under the name of the Church of *England*.

3. If any renounce Communion with the Church of *England*, as it is a Christian Kingdom, headed by one Christian Protestant King?

4. If they renounce Communion with the Church of *England*, as it is called *one* from the Association or Concord of its Pastors, or Church Governours.

5. If any renounce Communion with faulty Bishops, or Worship, or Discipline, simply and absolutely, and not only *secundum quid*, and so forsake the good that is in them for the sake of the evil. In a word, 1. All that Separate for a wrong cause. 2. Or further than they Separate from Christ, or than Christ would have them separate, do sin.

2. But they that renounce any corruption, as such, and the Church no further than *secundum quid*, as it is faulty, do well: For we must so renounce the faults of all Churches and Christians in the World, (and our own first.) But not the Churches and Christians for any tolerable faults, so we commit no Sin our selves, which they impose as the condition of their Communion.

Reader, I displease my own disposition as well as others, in the answering of these Arguments. But when I had read them, my Conscience would not suffer me to see many thousand good People so misguided, who have not skill themselves to discern the Fallacies, and by Silence to betray them.

Let

Let it be noted, That it is not all, nor the greateſt Objections I confeſs which I here deal with, having done it oft elſewhere; but theſe Twelve militate ſo much againſt all the Liturgies in the World, as well as ours, that I durſt not paſs them by in Silence.

1. Some object againſt the faults, which they ſuppoſed very great in divers By-offices, Baptizing, Confirmation, the Lords-Supper-Impoſitions, Burial Circumſtances and Forms: But theſe are nothing to the common Worſhip of the Church on the Lords days.

2. Some object againſt the Miniſters as Uſurpers, being choſen by Patrons, and not conſented to by the Flocks. But this is nothing againſt them that are conſented to by Acceptance, tho not by Election.

3. Some Object the henioufneſs of the Sins of Miniſters Conformity, as being deliberate Covenanting to——— (I am loath to name them) and ſo the command, (*from ſuch turn away, with ſuch not to eat*]: And the caſe of *Martiall* and *Baſilides* in *Cyprian*, and that of Miracle-working *Martin*, (which on another occaſion I have mentioned). But were theſe Sins never ſo ſurely proved, as great as alledged, 1. Every Miniſter cannot be proved guilty of the worſt part. 2. And the *Matter* of a Sin may be heinous, and yet ignorance take off much of the guilt, as it did of *Paul*'s Perſecution: An unlawful War, in which thouſands were murdered, and Countries ruined, is *Materially* one of the greateſt Sins in the World; And yet wo to abundance of Princes and People, if Ignorance excuſe it not; and if we muſt renounce Communion with all Countries and Perſons, that are guilty of it. 3. And when whole Countries and Churches are in Sin, which we cannot cure, and have no government of, the caſe of commanded Communion much differs from that which is with ſingle Offenders, and that is in our Power to chuſe or refuſe.

4. Some Object, that the 5*th*, 6*th*, 7*th*, and 8*th*, Canons, have excommunicated us already. Therefore we ſeparate not, but they caſt us out. *Anſ.* Let them that are concerned in thoſe Canons, defend them if they can, and juſtifie themſelves, for it's paſt my skill. But we are not bound (tho excommunicate) to execute them on our ſelves: Let others do it, if it muſt be done.

FINIS.

POSTSCRIPT.

READer, Upon the review of what I have here written, I think meet to repeat the Occaſion, and to ſay ſomewhat of the *Matter* and the *Manner* of this Writing: The laſt ſheet of my *Reaſons for Communion* being Printed, and the oppoſite *Twelve Arguments* ſuddenly ſent me, as being in many hands, and ſuch as would fruſtrate all that I had written, if they were not anſwered: For the ſake of ſuch as have not skill to ſee Truth from Error, and are led by Prejudice and Names, I durſt not in Conſcience let them paſs unanſwered, they being of ſuch dangerous tendency, and ſo exceeding erroneous and fallacious. But being put, by the ſtay of the Preſs, to do it ſuddenly, I ſee Reaſon to ſay more, leſt I be miſunderſtood.

And *Firſt*, of the *Cauſe* which I write of, in its ſelf and its conſequents: 2. The *Seaſon* of it: 3. The *Manner*, as to the *Authors* whom I gainſay and confute; and the manner of confuting them: 4. My Reaſons for the writing of this Confutation.

1. I am not writing againſt *Epiſcopacy*, *Presbytery*, *Independency* or *Rebaptizing*: I am ſo far from judging any part of them to be men rejected by Chriſt, or to be caſt out of the Church, or denied leave to worſhip God in their own Way, or perſecuted for it, that I would do any lawful thing for their juſt Liberty: Yea, ſo far, that it is only the contrary principle and endeavours by which they ſtrive againſt, and condemn one another, and call aloud to their followers (ſuch I mean that are for the oppoſed Separation) to avoid one another, as ever they would ſcape the guilt of Idolatry or wilful ſin. And if I ſee one man in the ſtreets beating all about him, I cannot keep peace without reſiſting his unpeaceableneſs.

I am not juſtifying all that is required to Conformity, nor all in the Liturgy: Let them do it, that can. Mr. *Warner* ſpeaketh untruly when he talks of my change herein, and as if I went to the Pariſh-Churches for ſome worldly end. I have been at no Church ſince *Auguſt* was

Twelvemonth, nor am ever more like to be, unleſs the Church come to my bed-ſide or my door. Is Mr. *Warner* ſo lately born, that he never ſaw nor heard of our joynt endeavour when the King came in, 1660. to have prevented theſe Confuſions, by getting a Reformation of the Liturgy? at leaſt, before he ſaid he knew not what, of one whom he knoweth not, he ſhould have enquired, whether I have not, to this day, ſince then, 1660. held conſtant Communion with good Miniſters in the Pariſh-Churches.

But with bad men, and well-meaning honeſt men, *Satan* doth moſt of his Work in the World by untruths and fallacies. Moſt that think they do God Service by ſpeaking evil of me, falſly, believe and perſwade one another, That I do write againſt them for not coming to the publick Churches; and that I am an Accuſer and Plaintiff againſt them for this; and that hereby I animate men to afflict them, with many other ſuch untruths.

Whereas I have written over, and over, and over, That I perſwade no man either to or from a publick Church, till I know his Circumſtances: And that I doubt not but it's one man's duty, and anothers ſin. Were I under one intollerable for Ignorance, Hereſie, or malignant Wickedneſs, who did more hurt than good, I would not ſeem to own him as a Miniſter, any more than *Cyprian* did *Martiall* and *Baſilides*, or *Martin Ithacius*, *Idacius*, and the like; or *Gildas* the Prieſts whom he deſcribes, or the ancient Churches Heretical Biſhops: Abundance of Circumſtances make various the Caſes of particular men.

Yea, tho thoſe Dividers renounce Communion with one another (while I blame them, and lament it), I renounce Communion with none of the Parties, no, tho they revile and hate me: Only, 1. I will not commit any known ſin with them while I communicate with them in all things elſe, and own them as true Chriſtians, tho faulty. 2. And I will not prefer *worſe* before *better*, if I know it, tho I renounce neither.

It's ordinary for Two Women fighting and ſcolding in the ſtreets, to turn both their railing againſt him that would quiet them. And I expect the like.

The Cauſe that I write againſt, is this (Reader, underſtand it, or meddle not with what you underſtand not), 1. That *God's Worſhip* (ſaith D.O.) *hath no Accidentals: That all that is in it, and belonging to it, and the manner of it, is falſe Worſhip, if it have not a Divine Inſtitution in particular: That all Liturgies, as ſuch, are ſuch falſe Worſhip* (and not the *Engliſh* only) *uſed to defeat Chriſt's Promiſe of Gifts, and God's Spirit.*

2. That

2. That this Worſhip is Idolatry (ſay ſome), or ſo falſe and unlawful, ſay the reſt, That it is a denying of Chriſt's Fidelity, and it is a going to Idols Temples; or at leaſt, unlawful to joyn in Communion with ſuch as uſe it. And therefore they perſwade all, as they will avoid Idolatry, or falſe Worſhip and ſin, to avoid Communion with ſuch Churches.

3. And ſuppoſe that they truly inſtance in many things amiſs, in Order, Ceremony, Forms, Impoſitions, Defects; becauſe theſe are ſinful, he ſinneth who communicateth with the Church which uſeth them, his preſence ſignifying his approbation, ſpecially if commanded to that end.

4. And ſo *Renunciation of Communion being the Excommunication* which one Church hath power to inflict on another, the ſum is, I write againſt the unjuſt Excommunicators of one another. Their Executions are divers, but their Principles and Spirits too like, tho few of them know, or will know what manner of Spirit they are of. The uppermoſt Schiſmaticks, like the uppermoſt Millſtone, are the *Active*, and the nethermoſt the *Paſſive* part, between both which Truth and Peace is broken, and the Church pulverized. Both Parties have not power to burn the Excommunicate, or lay them in Goals, or defame them without open controul: But the nethermoſt Party in this agrees, if not exceeds the other; That they renounce Communion with the whole Church on Earth for 1200, or 1300 years, and with almoſt all (Proteſtants as well as others) now: Whereas the Pope was taken to be intollerably arrogant when he excommunicated and interdicted, but rarely a whole Kingdom, or one King; but not all the Church on Earth.

2. That the Pope and his Prelates excommunicate the *Greeks*, and ſuch as they call but Schiſmaticks, and not Hereticks, with Exceptions, That they may yet poſſibly be ſaved Chriſtians: But thoſe that I confute, charging the whole Church on Earth, for 1200. years, with Idolatry, or falſe Worſhip, which God accepteth not, and none may communicate therein, do thereby call all men to come out from among them, and be ſeparate, and to hate them with that hatred which is due to Idolaters, and to afford them no other love than is due to Idolaters, or men that we muſt renounce Communion with.

I write therefore but as a Defendant of Love, and Unity, and the Catholick Church, and the Communion of Saints, and the Souls of Thouſands young ignorant perſons, that being juſtly afraid of ſin, and Idolatry and Damnation, are affrightned from Chriſtian Love, and Unity, and Forbearance, into the Wilderneſs of ſinful Diviſions and Confuſions, by theſe falſe frightful Names.

As I renounce all Canons that, *ipso facto*, excommunicate men for being againſt humane unneceſſary Formalities, Offices, yea, and Corruptions: So do I for the ſame Reaſons, renounce them that at one blow would cut off all Chriſt's Churches on Earth, or renounce Communion with them, if they have (but really or conceitedly) ſuch Corruptions and Defects. Yea, I maintain (in the Firſt Part), That ſuch faulty ſeparating from one onother, is not a ſeparation of them all from Chriſt, when they ſee not the Conſequences of their own Errors; and man on Earth is in ſo great darkneſs, that we all ſwarm with multitudes of Errors.

Now Reader, if oppoſing all this, be not Peace-making, I know not what is: And if the Peace-makers be the Incendiaries for confuting the Excommunicators, and to be taken for the Enemies of Peace, for breaking Satan's factious Peace-breaking Peace, Chriſt was miſtaken that calleth them bleſſed: And if the Zeal of the Sects which inclineth men to ſpeak evil of ſuch Peace-makers, as Troublers of the Church, be the Wiſdom from above, why did Chriſt call ſuch the Children of God? O that men would often read over *Rom.* 14, and 15. 1 *Cor.* 12. and *James* 3. with *Phil.* 2.

The plain Conſequents of the Cauſe which I confute, are theſe (which I charge on the ill Cauſe, and not on the honeſt ignorant men that ſee them not).

1. That is is unlawful to communicate with almoſt any Church on Earth. 2. That Chriſt having no Church for 1200. years, was no Head of it, and ſo no Chriſt. 3 That men muſt covenant to diſobey Rulers or Paſtors, if they bid them kneel, be uncovered, or any of the oft-named Accidents and manner of Worſhip: And Children muſt diſobey Parents that command them a Form of Prayer, Pſalm or Catechiſm. 4. The *Scots* Covenant, and *Independent* Covenant, Catalogue of Fundamentals, *&c.* are made Idolatry. 5. The contrary Extream is encourag'd, To charge all this falſly on the Nonconformiſts, if we confute it not. 6. The Nonconformiſts, that 1660, 1661. attempted Concord by reforming the Liturgy, are made Idolaters, or their Communion unlawful, *&c.*

II. And whereas my Writing is judged unſeaſonable by ſome that own the Cauſe I write for; 1. It never will be ſo ſeaſonable as to be liable to no inconveniencies or great abuſe, nor hath been this Three and Twenty years.

2. It is when the Univerſal Non-Communion is maintained in Print by many, and more dangerouſly by an excellent man in Writing, and multitudes by theſe drawn into the ſin.

3. And

3. And when thouſands are poſſeſt with a falſe Opinion, that the Nonconformiſts commonly are of theſe Opinions, and are to be hated and deſtroyed; our ſilence ſeeming to them to own them.

4. And when by 20 years forbearing publick Communion, tho commanded and perſecuted for it, our hearers are brought confidently to believe that we all this while took it for unlawful; and that if any now ſay otherwiſe, it is but cowardly backſliding.

5. It is when the Papiſts aſſaults of us, and of honeſt Conformiſts, as Trimmers, maketh it neceſſary to unite and encourage all honeſt men, That we fall not all into Roman ſnares, and not to bid all Chriſtians forſake all ſuch honeſt Pariſh-Miniſters.

6. It is at a time, when thouſands are in danger of being ruined for miſtake, and thouſands to be drawn from all Church-Worſhip, when they can have no other than in Pariſh Churches.

7. It is, when we are in danger of tranſmitting this dividing Error to poſterity, by ſuffering for it, as for the cauſe of God.

8. It is when other Miniſters do it not, and therefore ſome one muſt: And I that have no great impediment from friends, or outward temptations, but wait for my change, am fitter to bear the noiſe of Cenſures, than they that I hope may labour longer.

9. And if I do it, it muſt be now or never: For there is no work in the Grave and Darkneſs. But of all this, my *Reaſons* ſay more

III. As to the *Manner* of my writings, I doubt not but all that ever I wrote, are faulty: I am imperfect, and can do nothing perfectly: I herein ſuſpect this (and all) my ſelf: and which is worſt, I have not skill enough on the longeſt conſideration to avoid the faultineſs: For I have a ſtrong love to *Truth*, and hatred of *Lying*, and ſpecially a love to *hiſtorical Truth*, and hatred to the *deceiving of the World* and Poſterity: And I have a *diſeaſed Impatience*, (above any ordinary Tryal) to hear men rage and be confident in Error, and pour out words for untruths, with unconvincible Fallacy, and ſpeak evil moſt zealouſly of that Truth, which they leaſt underſtand.

And in this Impatience, I am apt to fit my Confutations to the Cauſe, taking words to be falſe, that are not to be adapted to the Matter: But when I have done, the guilty, (yea and their favourers) cannot bear them, and the words fit not the hearer which fit the Matter, but the Diſeaſe is exaſperated by the Medicine. But then I think what's needful to ſave thoſe that are not yet infected, and to ſilence reproaching Enemies, tho the guilt be not cured.

As to this writing, it grieved me to write a Defence againſt Mr. *Ralphſon* in Priſon, and more when I heard that he was dead: But I knew no other

other means suitable against a printed Temptation, and Accusation, but a printed Antidote and Defence.

Mr. *Warner* hath since printed a further Accusation, with the same charge of Idolatry and false Worship, against all the *Manner* of Worship not instituted, and gives no Answer to my Confutation of it in Mr. *Ralphson*; and said so little, that I will not write for him, that cannot himself confute him.

The Twelve Arguments I understand, are likest to prevail most by the honour of Dr. *Owens* name, more than by any strength that is in them: I was willing, as long as I could, to believe that they were not his; they being as fallacious and frivolous as any of the rest, and one Error managed with above forty Mistakes. But when his own Friends that have more of his on the same Subject, (chiding me for Answering them) professed that they are his, I thought on *Pauls* case, *Gal.* 2. who openly opposed *Peter*, because he was to be blamed, lest his great Name should make the Separation the most prevalent, when *Barnabas* and others were carried away to Dissimulation, and seeming to approve it.

It grieved me, I think, as much as any that blame me for it, to seem to confute so worthy a man, when he is dead, and cannot answer for himself: But I durst not let the writing of a dead man be so dangerous a trap for Souls, and silently see the mischief prosper, for fear of displeasing the mistakers.

But let the Reader know, That it is so far from my design to wrong the Name of Dr. *Owen*, by this Defence; that I do openly declare, That except in this point of his Mistake, (and who mistaketh not in more than one?) I doubt not but he was a Man of rare Parts and Worth: And tho in the Tryals of the late Distractions of this Land, I mention some of his Confessions; it is to tell you that I had reason to hope that he repented for doing no more in his publick opportunities against the Spirit of Division, which dissolved us. And which of us need not repentance for our faults in those days of Tryal?

Yea, in his Doctrinal writings in his later Years, he is much clearer than heretofore: And even, that Book of Communion with the Trinity, (which he writeth against whom I here deal with in the beginning,) is an excellent Treatise: And his great Volumes on the *Hebrews*, do all shew his great and eminent Parts: It was his strange Error, if he thought that freedom from a Liturgy, would have made most or many Ministers, like himself, as free, and fluent, and copious of Expression. In the late time he had never been so long Dean of *Christ-Church*, so oft Vicechancellor of *Oxford*; so highly esteemed in the Army, and with the Persons then in Power, if his extraordinary Parts had not been known.

But

But, Reader, if this excellent man had one miſtake (againſt all Liturgies, and for Separation from them) when yet he was of late years of more complying mildneſs, and ſweetneſs, and peaceableneſs, than ever before, or than many others; and if you will uſe his Name and Authority for this one Error, Let me tell you, I am confident you will wrong Dr. O. by ignorant defending him: I doubt not but his Soul is now with Chriſt; and that tho Heaven have no Sorrow, it hath great Repentance: and that Dr. O. is now more againſt the receiving of this his miſtake, than I am: and by defending it, you far more diſpleaſe him than me: There is there no Darkneſs, no Miſtakes, no Separation of Chriſts Members from one another; no excommunicating or renouncing of Communion: They all repent that ever they did any thing againſt Chriſtian Love and Unity, and received not one another as Chriſt receiveth us, and did not own Communion in all that was good, while they avoided the wilful conſent to evil.

Were D. O. now to ſpeak to you, I am fully confident, it would be to this purpoſe.

Tho all believers muſt be holy, and avoid all known wilful Sin, they muſt not avoid one another, or their Communion in good, becauſe of adherent faults or imperfections; for Chriſt, who is moſt holy, receiveth Perſons and Worſhip that is faulty, (and falſe, if all faultineſs be falſneſs) elſe none of us ſhould be received. There is greateſt goodneſs where there is greateſt Love and Unity of Spirit maintained in the bond of Peace. O call not to God to deny you Mercy, by being unmerciful, nor to caſt you all out, by caſting off one another. O Separate not from all Chriſts Church on Earth, leſt you ſeparate from him, or diſpleaſe him? God hath bid you pray, but not told you whether it ſhall be oft in the ſame Words, or in other; with a Book, or without a Book: Make not ſuperſtitiouſly a Religion, by pretending that God hath determined ſuch Circumſtances: O do not Preach and Write down Love, and Communion of Saints, on pretence that your little Modes and Ways are only good, and theirs Idolatrous or Intollerable; and do not ſlander and excommunicate all, or almoſt all Chriſts Body, and then wrong God by fathering this upon him. You pray [Thy will be done on Earth, as it is done in Heaven]. *Why here is no Strife, Diviſion, Diſunion, Animoſity, Sects or Factions, nor Separating from, or Excommunicating one another. Learn of Chriſt, and know what Spirit ye are of, and ſeparate from none further than they ſeparate from Chriſt; and receive all that he receiveth. While you blame canonical Dividers, and unjuſt Excommunicators, do not you renounce Communion with tenfold more than they. I was in this of too narrow miſtaken Principles; and in the time of Temptation, I did not foreſee to what Church-Confuſion, and Diſſolution, and Hatred, and Ruin, dividing Practices of ſome did tend; but the glorious Unity in heavenly*

perfection

perfection of Love to God, and one another; bids me beseech you to avoid all that is against it, and to make use of no mistakes of mine, to cherish any such offences, or to oppose the motions of Love, Unity, and Peace.

No doubt but now this is D. O's mind.

If any one think that my Answers to him, savour of too much disrespect, (which I fitted meerly to the Words I answered confessing my imprudence and liableness to such faultiness); I desire that none will approve my failings, blame me for them, but do not therefore justifie true Schism, and blame the cause of Love and Catholick Communion.

As to the mention of former miscarriages, which arose from the Spirit and Principles of Division; the Drs. Argument led me to mention them so necessarily, that I must else have wronged the Cause and Truth Defended: And I had great reasons, I thought, both for that, and for this Defence, which I shall next enumerate.

IV. I am not so blind as not to see inconveniences that abusers will raise from all that I have said. But while I put those into one end of the Ballance, I have so much to put into the other, as with my Conscience quite weigheth down. I know that men have already made tenfold worse use of our *Silence* in this Case; and the Opinion, 1. That we were all for the old Seditions and Convulsions, And 2. that we are now of the Dividers mind, than ever they did of our writing against them. And I have said so much against the *active violent Dividers*, that should I say nothing against the *Passive*, I should be partial, and seem a Sectary my self. *Ovid* taught me when I was a Child, That

Omnia perversas possunt corrumpere mentes.
Stant tamen illa suis omnia tuta locis.

1. *Truth, and Love, and Peace*, will be good, when men have said and done their worst against them: And I owe much more than this to their honour and defence. Buy the Truth, and sell it not, is an old Precept: These three are the very sum of all Religion, and must not be forsaken or betrayed.

2. The great success, and late prospering, on both sides, of dividing Love-destroying Opinions (which I foretold in my *Moral Prognostication*) calleth loud for remedying-attempts: And when is the Medicine seasonable, but when the Disease is most dangerous and common? They that go to Sea, carry Medicines against the *Scurvy*, and *Flux*; and they that go where the *Plague* reingeth, carry Antidotes against it, *&c.*

The

3. The Miniſterial calling layeth ſtrong Obligations on us to fidelity; *ſowing Pillows, and ſaying peace to ſin, and daubing with untempered morter,* are oft concluded with that Thunder-clap, *Their blood will I require at thy hands:* And I have been loath to deſert the *worſt Malignants* by deſpair, as *Dogs* and *Swine*: And ſhall I forſake the *Children* as ſuch, becauſe they cry, and are angry with the Mother becauſe ſhe hinders them from calling one another Baſtards, or beating one another, or forſaking the houſe, becauſe of one anothers Preſence? or is She the make-bate, becauſe they cry for being parted in their frays?

4. Thouſands that hear the great Precepts of Love, and Pray to be forgiven as they forgive; are by ſuch miſtakes engaged in ſinful deſpiſing, cenſuring, backbiting; yea, and rendering odious one another, and ſo live in ordinary ſin.

5. Charity to ſuch Souls is more neceſſary than to the Body; and how dwelleth the Love of God in him that neglecteth it?

6. He that doth not what he can to ſave others, yea, multitudes from ſin, becometh a partaker in the guilt and danger.

7. He that openeth a Pit, muſt fill it; and he that ſeeth it covered with Leaves, and telleth not men of the danger, is guilty of the hurt.

8. I muſt not ceaſe Preaching, becauſe men will miſconſtrue it: Therefore not Preaching by the Preſs, when I have a call

9. I have long found, that multitudes of our conſcionable hearers, are ſetled in belief, that their Teachers take Pariſh-Communion for Sin, becauſe they practice it not, even when they are commanded, and threatned, and puniſhed: By which they are ſilently miſled, till neceſſity force us to tell them otherwiſe. And then they Cenſure them as unconſcinable Temporizers, and ſo they do all godly men that communicate in publick.

10. I ſee how hard it is after, to undeceive all theſe.

11. Moſt of the Epiſtles of *Paul*, *James*, and *Jude*, *Peter*, and *John*, ſpeak much and ſharply againſt Church-dividers, and ſeparaters.

12. The *Scots* Covenant ſwore all that took it, againſt Schiſm, and prophaneſs, and all that's againſt ſound Doctrine and Godlineſs.

13. Chriſt told us, A Kingdom divided againſt it ſelf cannot ſtand.

14. I ſaw that it is a dreadful diſhonouring God and Religion, to father on him our love-killing miſtakes and ſins: And that he will vindicate his honour on us, if we do it not our ſelves, by open and penitent confeſſion of ſuch faults.

15. We have long ſmarted under his Judgments already, and ſhew no publick Repentance, and are threatned with much more; which if God may judge, it's repentance that muſt prevent.

16. The common Convulſions, Silencing, and Calamities, which we have long felt, are notoriouſly the fruits of this ſame Spirit and Error, and both the parties which I here gainſay. And ſhall we lie four and twenty years in the Flames, and be afraid to cry [*Fire*] or call for Water, leſt the Incendiaries on both ſides be diſpleaſed?

17. God's diſſolving their Power, and conquering Armies, without a drop of Blood, by their own Diviſions, did ſo notoriouſly ſhew the Sin by the puniſhment, and ſhew Gods hand againſt it, as was a kind of Miracle of Providence, and maketh their Sin, that be not moved by it, too like to *Pharoah's*.

18. The main thing that moveth me, is, That thouſands being too young to know thoſe days and deeds, blind and malicious Enemies, without any ſhame, charge all the Crimes and Confuſions of a party of men in Arms, upon all the Religious People of the Land, that be not in all other things of the Slanderers opinions; and have made multitudes believe that it was all ſuch that did the very thing which they oppoſed, and ſuffered for oppoſing: Yea, they would interpret ſome late Laws, as if they had ſuch an accuſing Sence. And ſhall we by ſilence, leave ſo many thouſands under the guilt of ſuch falſe Accuſations, to their own ſin, and to others wrong, leſt we blame the guilty?

19. I find that this Error poſſeſſeth the minds of ſo many young Scholars, and ſome Miniſters, as that they think of all Diſſenters with ſo much ſcorn, as that it is the very thing which hath tempted them into the contrary extream.

20. I read and hear ſo many on this very Suppoſition, calling out *for our deſtruction*, and *not to bear with us*, or *ſpare us*; that our Rulers have great need of Gods Mercy to ſave them from the damning guilt of Perſecution, to which ſuch temptations would induce them, leſt they take the Innocent for Guilty, and think that it's Service to God to ruin them.

21. I ſee that it is a moſt dangerous Scandal not to remove ſuch a ſtumbling-block, which tempteth thouſands to hate their Brethren, if not Piety it ſelf; as if all the ſtir that we have made, were but againſt ſuch things as *Communion in the Liturgy* with *Pariſh Churches*.

22. I ſee multitudes like, by miſtakes, to *ſuffer as evil doers*, and be ruined for their Error; and by glorying in it, to diſgrace the ſuffering of thoſe that ſuffer for Truth and Duty.

23. I ſee many Servants and Children, tempted to diſobey their Parents and Maſters; that call them to publick Worſhip; and Families to be divided by this miſtake.

24. I see how Atheism is at the door, if when all private Church-meetings are forcibly hindred, men be taught that all Church-Worship must be forsaken. And in how great a part of the Land already must they have such, or none?

25. I kno that to drive all godly people from the Parish-Churches, and to cast out sound Religion thence, is the way to let in—— you know whom: And that it greatly serveth the interest of the Papists, to have the Parish Churches vilified; and us divided; besides the discouraging many godly Conforming Ministers.

26. I have said after and oft, That to separate from a Liturgy, as such, is virtually to separate from all Christs Church on Earth (that's known by History) for a thousand years and more. And at this day to separate from almost all, even the reform'd Churches: And to make Christ no King, if he had all that while no Kingdom: And to censure himself and his own practice.

27. I have shewed the wrong that was done the old Nonconformists by this party, and their full Testimony against it. Yea, and that the old Separatists were for much that these now do condemn.

28. I have observed, That the deepest Sufferers have been readiest to run into this exream, and therefore Passion to be suspected.

29. I see that the foreign Protestants are scandalized by a false conceit, that the Dissenters here are against Communion in the Liturgy.

30. It greatly moveth me to see, That as Church-dividers by Oppression, do tear *East* and *West*, by making false terms of Communion by their Canons; so the Passive-dividers take a like way; that is, make false impossible Terms of Union and Communion; censuring all that communicate with other Churches on such Terms, as they mistakingly think sinful; making men guilty of the faults of Worship, by their presence. What is their Censure of us, and Anger, that we write our reasons, but as much as to say, we must all Unite on their Terms, or be judged Dividers, and Corrupters? So that they are at the old game, *Rom.* 14. 1, 2. one part despising, and the other judging.

31. By the reason, That we may not write our reasons against them; it follows, That Magisterially they must not be gainsaid, tho they mistake and mislead others (remedilesly).

32. The History of the Church sheweth, that the Separation opposed, is a cause that God never blest, but ended still in worse.

33. If the Principles that caused it, be not cured, a continual War against Love and Communion will be kept up from Age to Age.

34. Historical Truth is of great use to Posterity. And as God needeth not our Lie, his Cause feareth not Truth.

35. God himſelf recordeth the faults of his Servants; and hath made Repentance neceſſary to Pardon: It's Impenitence that is impatient of Evidences and Conviction.

36. The Hiſtory of our Faults and Confuſions is publiſhed over and over by Adverſaries; and it's impoſſible to conceal it. The *Bookſellers* Shops, and their Talk and Sermons, abound with it. If a deaf man hear not this, muſt it not therefore be ſpoken? And when the generality of the innocent are falſly accuſed, it is the fitteſt ſeaſon to confute the Accuſers.

37. It coſt me dear to attempt the preventing of ſuch Confuſions: Almoſt Two years Travel in that Army, in heat and cold, whither I went for no other end: It coſt me the ruin of my Health, and after the wilful diſſolution of all Power and Order, caſt me into thoſe Groans and Tears which I can never on Earth forget. And muſt I not after all that, diſown the things which I oppoſed at ſo dear a rate?

38. If men of Name and Piety write that which tendeth to caſt honeſt Souls not only into ſcruples, but into a way of oppoſition to Unity, Love and Order, to their own and the Churches detriment and danger, it is Cruelty not to try to help them: And what way is there, if we muſt not not give our Reaſons againſt the ſnare and error?

39. To ſay, That it will but enrage them, and make them worſe, is to be uncharitably cenſorious, as if they were ſo partial, paſſionate and proud, as not to endure to be contradicted, nor to hear us give a Reaſon of our Judgment and Practice, and defend it againſt Error. I can bear it without alienation from them, in Reſpect and Love, if they ſay, That I am erroneous, or bad, or whatever they will cenſure me. If *they* cannot bear my true Confutation of Church-diſſolving, and Love-deſtroying Principles and Errors, that proveth them not better than I in Judgment and Charity. If I yet pleaſe men, I am no longer the Servant of Chriſt. Carnal Policy in complying with ſin, never was bleſt of God, tho for ſome Job it ſeemed to be needful. If a man going out of the World, may by ſilence betray the Truth, on pretence of deſpairing of ſucceſs, even with godly men, and let *Peter* lead *Barnabas* into diſſembling Separation, in reverence of *Peter*'s Name, then *Paul* was too blame; and who then ſhall ever own Truth or Duty, or try to ſave the Church from danger, if he muſt not do it till the miſtaken do conſent? Or if a pretence, That the Diſeaſe is uncurable, ſhall excuſe us; and godly men muſt be taken for Dogs and Swine, that muſt not have God's Truth given

ven them, leſt they tread it under foot, or turn again, and all to rend us?

4o. Either this Doctrine of renouncing Communion with all Churches that uſe Forms of Liturgy, as Idolaters, or falſe Worſhippers, and Adverſaries to the Spirit, and the Office of Chriſt (and that Churches muſt covenant to obey none but Chriſt in any thing duly belonging to Worſhip, or any manner or accident of it): I ſay, Either this muſt be confuted, or not: If not, Chriſtian Love and Communion are given up as hopeleſs, and Chriſt depoſed by denying his Kingdom or Church: And why ſtrive men about Ceremonies, when they have renounced the ſubſtance, and pull'd down the houſe, and threatned all that come not out of it. But if it muſt be confuted, 1. When, if not now? muſt it firſt take deeper Root, and deceive more? Both Extreams already are ſilencers of all that would undecieve them: And thoſe that accuſe one ſort of ſilencers, are the other ſort themſelves, and cannot bear a Confutation.

2. And who ſhall do it? I confeſs I am liable to do this, and all amiſs in *Manner*: But if others would do it, that wiſh it done, I would have forborn. The Truth is, Again I ſay, I am willing to ſave many the coſt of it, who are not ſo fit as I to bear it. I have caſt my Reputation over-board long ago, with both Extreams: I am not like ever again to be conſiderably ſerviceable to the Church: I am Independent, and neither have preferment to get or loſe, nor any Church theſe Three and Twenty years, with whom I ſhould be ſolicitous to keep any Reputation for their good. The Duſt, or the Souls in Heaven, feel not the Reproaches of men on Earth. How could I lay down my Life for *TRUTH*, *LOVE* and *UNITY*, if at ſo cheap a rate I would ſell it, or deſert it, and go away ſorrowful? But many others of my mind, I hope, may live to ſerve God longer; and their peace with miſtaken froward perſons, may be needful to their deſirable ſucceſs. I do therefore voluntarily take the Thorn into my Foot, and let God do with my Reputation what he pleaſe.

The Names of the Miniſters who, as Commiſſioned, did conſent to the uſe of the Liturgy when corrected, were, Dr. *Anth. Tuckney*, Dr. *Conant*, Dr. *Spurſtow*, Dr. *Wallis*, Dr. *Manton*, Mr. *Calamy*, Mr. *Arthur Jackſon*, Mr. *Caſe*, Mr. *S. Clerke*, Mr. *Matth. Newcomen*, Dr. *Horton*, Dr. *Jacombe*, Dr. *Bates*, Mr. *Cooper*, Mr. *Rawlinſon*, Dr. *Lightfoot*, Dr. *Collins*, Dr. *Drake*, Mr. *Woodbridge*, and *Ri. Baxter* (named in the King's Commiſſion): But Dr. *Lightfoot* and Dr. *Horton* came not to us; but they conformed after, as did alſo Dr. *Edw. Reignolds*, and Dr. *Worth* who joyned with us, and were made Biſhops, and one or two more were diſtant.

The Names of a greater Number of *London*-Miniſters, who gave the King thanks for his Declaration, may be ſeen in the Printed Thankſgiving: Of all that met, only Two refuſed to ſubſcribe (Mr. *Jackſon* and Mr. *Crofton*),

Crofton), leſt the Subſcription ſhould ſeem an Approbation of ſo much of Prelacy as the Declaration ſtabliſhed; and ſo be a breach of their Covenant: But they profeſſed their gratitude without ſubſcribing. Divers of them are yet living but moſt by far are dead.

Were it not leſt the Papiſts take advantage by it, to undermine and ruin Peace-makers, under the Name of *Trimmers*, I would name you many places up and down in *England*, where all the people live in love and quietneſs, as if there were no Convulſive Cruelty or Schiſms in the Land; and this through the wiſe and conſcionable behaviour of the Miniſters; the publick Miniſters, with the ejected Nonconformiſts, living in ſo great and open amity, as uniteth all the people: Thoſe that deſire Reformation, won by the good preaching and living of the publick Miniſter, and by his kindneſs, go all to hear him; and when at other hours they meet to edifie one another by praying, ſinging Pſalms, repeating a Sermon, or reading a good Book, he is far from hindring them.

Let any man that hath the Spirit of Chriſt judg, whether this be not a better ſtate of the Church, than for ſome to be railing men from Communion, with the charge of Idolatry, and making the reſt odious; and for others to prophane the Pulpits, by preaching up ſlanders, and ſcorns, and ſerving Satan in Chriſt's Name, by making Religion ſeem Hypocriſie, and conſcionable men paſs for odious Rebels for fearing leſt ſome points of Conformity be ſin; and ſtirring up Rulers to uſe them accordingly, if they were ſo bad and miſerable as to be perſwaded by ſuch to perſecution: Which of theſe, think you, is the better and more deſirable caſe?

Obj. *But what would you do your ſelf, if you were in* Spain, *or any other Land where there is no Church-worſhip but the Maſs? Would you not forbear all? And will not the Papiſts uſe againſt you the ſame Arguments which you uſe againſt us, and ſay, That you ſeparate from all the Church on Earth for* 1000. *years, and ſo from Chriſt?*

Anſ. 1. What the Papiſts *will ſay*, maketh not all *true* which they ſay: The Queſtion is, Whether they ſay it truly?

2. It's the trick of deceivers in diſpute, to prove *ab obſcuriore*, and carry the Controverſie into a darker Room, and to fiſh in troubled Waters. What if it were an hard Controverſie, whether I muſt ſeparate from Papiſts, from *Bonner*, *Gardiner*, &c. doth it follow, that it is as hard, whether I muſt ſeparate from *Bradford*, *Ridley*, *Hooper*, and all thoſe Martyrs, and all the Proteſtant Churches? With whom then ſhall I communicate?

3. I'le tell you what I would ſay, and do to ſuch Papiſts: 1. I will prove their Objection falſe. And 1. that at this day all Papiſts in the World are but (as Biſhop *Bramhall* eſtimates) about a fourth part of the Chriſtian World. 2. And that it was not till the days

days of our King *John*, and their *Innocent* the 3*d*, that a General Council decreed the Idolatry of Transubstantiation. 3. That a great part of their own never consented to this, and that few of the people understood or believed it. 4. That even this Canon was made against great numbers of Godly men, called *Albigenses* and *Waldenses*, who opposed them in this Idolatry.

4. Therefore I would resolve, I will have no Local Communion with any Church in the use of this, or any Idolatry, but will Worship God in private, if I can have no better; but if I can, I will. And I separate not by this, from the most of the Church, but from a Tyrannical corrupt Sect or Schism: Yea, as to them, I hold mental Communion with them in Christianity, and in all that is good and sound, and renounce Communion with them in all that I know to be evil.

Obj. *But what if a Protestant Church make any Sin a condition of their Communion, will you not separate?*

Ans. 1. I have said so much of this in this Book, against the *Resolver*, and *Unreasonable Defender*, as that I am ashamed that mens Objections make me guilty of so much repetition. 2. None such can make any Sin the Condition of my mental Communion: For if they joyn good and bad, and bid me do so, God forbids me, and requireth me to own the good, and disown the bad. If they use the bad themselves, and put not me to subscribe, or own it, I will joyn with them notwithstanding, in that which is good, and in due time and place, disown the evils, *e. g.* I have oft heard well-meaning men Preach falshoods against *Calvanists*, and others against *Arminians*; some against *Presbytery*, some against *Independency*, some against Infant-Baptism; and alas! how ordinarily do men drop their Errors, and put them into their Prayers; I will not for this separate from a Church that professeth to to take the Scripture for their rule. Let them answer for their own misdoings.

2. But if they bid me *Subscribe*, or *Approve* any one Falshood or Sin, I will deny it: If they forbid me Communion, I will continue it till they put me away by force. And then it is not I that separate from them, but it's they, by unjust casting me out, that are Schismatical; I'le still have mental Communion with them in Faith and Love, and not perswade any to separate from them as Idolaters, or make them worse than they are; but if I can, I will go to another Church (tho worse) that will receive me without imposing actual sin; but not draw others from them, who are not cast out for refusing sin, as I have been: And tho I will not justifie many Protestant Writers, who say, That we separated not from the Church of *Rome*, but they cast us out for not sinning; yet I doubt not but this must be our case with sound Churches, if they would impose any Sin upon us.

But still, To *prefer the best and* (all things considered) *most profitable*, before the *more faulty* or *imperfect*, without renouncing Communion with them, or perswading all others from it, as Idolatry, or unlawful, is that which I never called Schism, nor wrote against.

To the unknown Author of a LETTER lately sent me.

SIR,

YOUR *Lettter contained*, 1. *Your friendly reprehensions of me, not only for my purpose to write against a MS. which you say was Dr.* Owen's, *but for many other things; and your enumeration of those faults of mine.* 2. *With a friendly motion, That I suspend my writing till we fairly debate the Cause, upon some larger Papers of the Doctor's on that Subject which you offered to send me.*

I wrote you presently an Answer, but your Messenger never more called for it; by which I supposed that you changed your purpose: If yet you will send for it, I will send it you. The Breviate of it is this: 1. *I do not feignedly, but from my heart, accept your manner of Reproof: It is honest and friendly; and I am truly thankful to you for it: Tho I am thought to be too plain and sharp, I can bear twice as much as I use. It's foolish pride that makes us grudg at a friendly, tho sharp reprehension.*

But your mis-information tells me the pitiful Case of most in the World: Your honest Reproofs are founded on abundance of untrue Conceits: There are about Twenty Untruths, through mistake, in matter of Fact, in your Letter: And how gross are many of them? As that I write not against Persecution, which I scarce ever write a book that hath not much against it: and this book it self doth fully confute you: And that I oppose not, but encourage divers things; which I know not the man that hath said half so much against: And you carry it all along, as if I were your Accuser for not going to the publick Churches, when I am a meer Defendent against your Accusations, and plead the Cause of the Universal Church, as not deserving an Excommunication; and of many poor weak

weak women, and young people, that would be drawn to renounce all Church-Worship in England, for fear of Idolatry, or a Curse from God.

If you that have his offered MS's, and say, This which I answer is Dr. O's; were the man that made this MS. which I answer, so common, I think you did him a great deal of wrong: Tho in his Printed Books, especially that of Prayer, and for Peace, &c. he owns the ill Principle which I now confute, against all publick Worship by Liturgy, and against man's power to command any more than Christ hath done in the order and manner of Worship and Church-Government (which also is to be seen in his Preface, &c. of his Original of Churches, and his Vindicatian of the Nonconformists, &c). Yet these Printed Books of his (especially his Original of Churches, &c.) have so much sound and excellent matter, and so many healing peaceable passages in them, as did hide this one great Mistake: so that I long purposely forbore all contradiction of him in it (tho I plainly answered his Arguments in my Cure of Church-divisions), for fear lest I should occasion a more common offensive or hurtful notice of them. But when that one Error which was thus buried in abundance of sound matter, was by some of you, not only culled out, and made common in MS. by it self, but even in a writing, in which he goeth yet further towards Non-Communion with all the Churches almost on Earth, than ever he did in his Printed Books; and this to affright all others into the same Non-Communion; you could not sure imagine, that no Christian had so much love to the Church, to Souls, to Catholick Communion, to Love and Concord, as not to let such a Writing do its worst, without any Antidote and Answer. You could scarce have wrong'd the Doctor, or his Memory more: All his Enemies could not have done half so much against him, having no such matter to accuse him of, as you have unadvisedly given them. And if now also you will lay your own Fault on others that love the Truth, and Church, and Souls, and Peace, better than this Manuscript, or its Reputation, you will but run further into Error.

And can you possibly be ignorant how like you are to the other Extream, 1. While you excommunicate far more than they do, even almost all the Body of Christ, as to External Communion: 2. And are for silencing us as well as they: Why else may not I have leave to render a Reason of my Judgment and Practice, to those that are offended at it? 3. And as they would deprive Congregations of sound Doctrine, Instruction and Worship, for the Cause of the Opinions of their Faction, would not you discharge almost whole Counties from all Church-worship, where Forms are used, and your way is not tolerated?

Had not the MS. been against all Forms of Liturgy, but only against the real or supposed faults of the English one; and had it been only against owning the faults, and not against Communion in necessary Duty, I had not troubled you, by my Defence.

II. I did much approve of your brotherly motion to debate the Case friendly, on the perusal of his larger Writings. And tho your Letter came to me a week after the Book was printed, the Bookseller said he had sold but two, and I purposed thankfully to accept your offer, and (tho to my cost) to have done my best to stop the rest, and recall those two: But not knowing you, nor how to send to you, I must suppose that you retract your Motions, your Messenger not calling for my answer, as we appointed.

Remember, I beseech you, that the Dr. writeth for mental Communion in Faith *and* Love, *with all true Churches, tho he write against outward Local Communion with almost all: And I crave your perusal of the first and third parts of this Book, against the* Resolver *of* three Cases, &c. *And if you find that all the Cases, in which I vindicate* Local Separation *to be no* Schism, *be not enough, bethink you what the Scripture meaneth by reprehended Heresie, Schism, and Division; and whether there be any such Sins; and whether they that are so much for Scripture-sufficiency, as not to communicate with a Mode, Order or Form of Words, which it prescribeth not, should set so light by it, as not to fear its many sharp Condemnations of the foresaid sins, and its frequent and vehement Exhortations to Unity and Communion of Saints, and to receive one another, as Christ received us, to the Glory of God.*

Lord pardon the faulty imperfections of our Services, which we must rather venture on, than a total Omission; and teach us to pardon one another.

April 7. 1684.

READER, I have not time to gather the *Errata* of the Press or Copy; only I intreat you to insert an omitted line, *page* 29. *line* 35. because the sence is altered by the omission: After [*them*] add [*than those of the Opinion which he pleads for*].

Books

Books Sold by Tho. *Parkhurſt, at the* Bible *and* Three Crowns *in* Cheapſide, *near* Mercers-Chappel.

1. MR. *Baxter*'s Chriſtian Directory, or Sum of Practical Divinity, and Caſes of Conſcience.
2——Catholick Theology, Plain, Pure, and Peaceable.
3——Which is the True Church, in Three Parts.
4——Life of Faith in Three Parts.
5——Anſwer to Mr. *Dodwell* and Dr. *Sherlock*.
6——Hiſtory of Councels Enlarged and Defended.
7——Catechiſing of Families, A Teacher of Houſholders, how to Teach their Houſholds; wherein the Creed, Ten Commandments, Lords Prayer, and Sacraments, are Expounded.
8——Two Diſputations of Original Sin.

Dr. *Horton*'s 100. Select Sermons.

——Sermons on the *4th*, *42d*, *51ſt*, *63d. Pſalms.*

Dr. *Anthony Burges* Sermons on 2 *Cor.* 3. *Chap.*

Dr. *Donn*'s Sermons, Vol. 3.

A Diſcourſe of Gods Providence, by Dr. *John Collings.*

Morning Exerciſe againſt Popery.

Sermons on the Epiſtle to the *Coloſſians*, by *John Daille*, Author of the Uſe of the Fathers.

A Diſcourſe of the Covenant of Redemption.